

PROCEEDINGS
OF THE
GRAND LODGE
OF
Ancient Free & Accepted Masons
OF MINNESOTA,

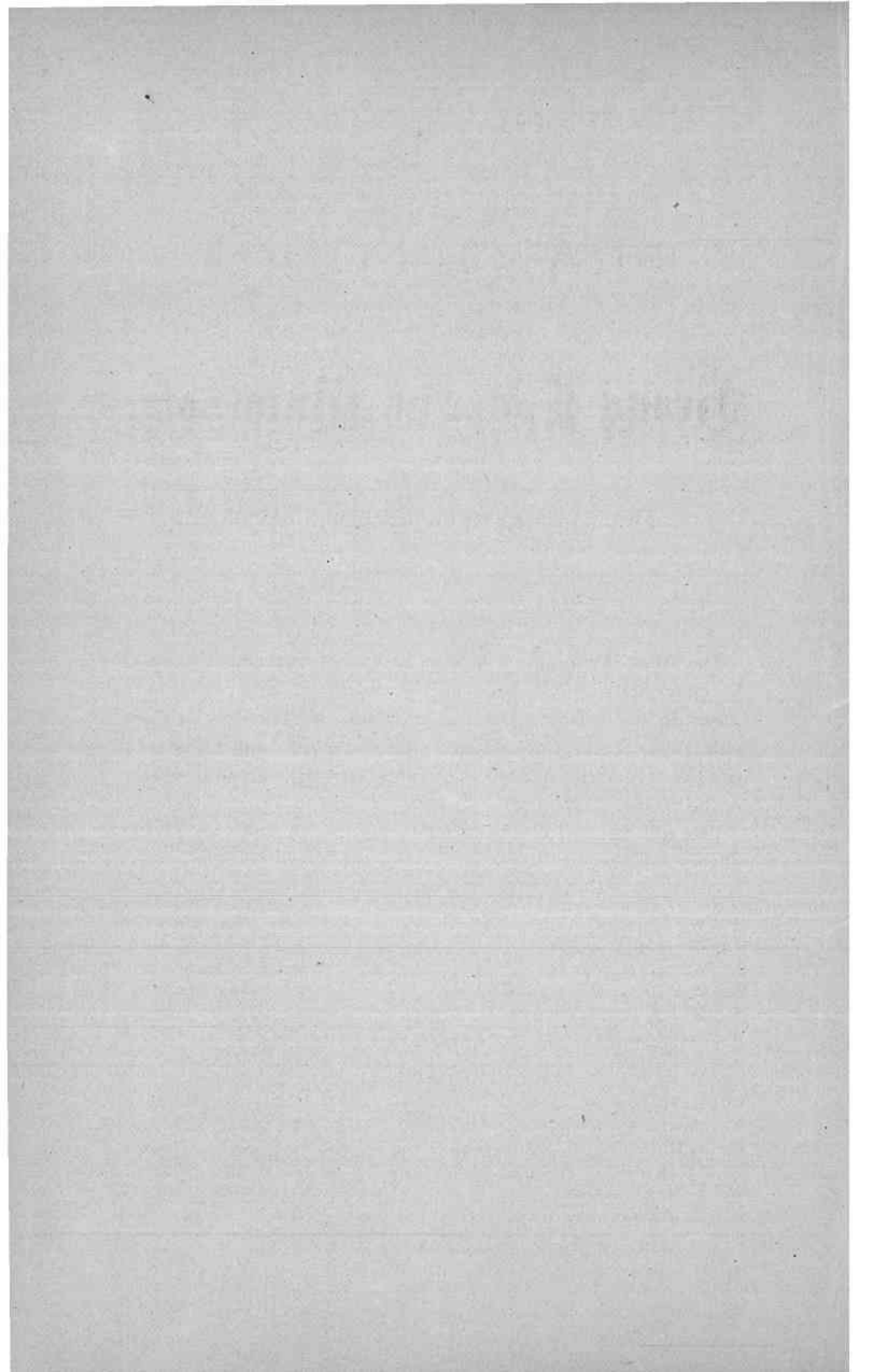
AT ITS
TWENTY-THIRD GRAND ANNUAL COMMUNICATION,
IN THE CITY OF ST. PAUL,

Jan. 11, 12 & 13, A.D. 1876, A.:L.: 5876.

ORDERED TO BE READ IN ALL THE LODGES.

M.: W.: J. C. BRADEN, G.: M.:, Litchfield.
R.: W.: A. T. C. PIERSON, G.: S.:, St. Paul.

ST. PAUL:
THE PIONEER-PRESS COMPANY.
1876.



PROCEEDINGS
OF THE
Grand Lodge of Minnesota.

TWENTY-THIRD ANNUAL COMMUNICATION.

FIRST DAY.

The Most Worshipful Grand Lodge of Ancient Free and Accepted Masons of Minnesota, assembled in Annual Communication, in the Masonic Hall, at St. Paul, on Tuesday, January 11th, 1876, at 12 o'clock M., and was opened in AMPLE FORM by M. W. Charles Griswold, Grand Master, and with prayer by the Grand Chaplain.*

The roll being called, the following Grand and Past Grand officers were present:

GRAND OFFICERS.

M. W. CHARLES GRISWOLD.....	Grand Master.
R. W. I. B. CUMMINGS.....	Grand Senior Warden.
R. W. H. R. WELLS.....	Grand Junior Warden.
R. W. GEORGE A. CAMP.....	Grand Treasurer.
W. Rev. J. R. CREIGHTON.....	Grand Chaplain.
W. GROVE B. COOLEY.....	Grand Orator.
W. S. P. CARPENTER.....	Grand Marshal.
W. F. B. VAN HOESSEN.....	Grand Standard Bearer.
W. C. H. BENTON.....	Grand Sword Bearer.
W. JAMES A. OLDS.....	Grand Senior Deacon.
W. I. H. GOODWIN.....	Grand Junior Deacon.
W. O. H. PAGE.....	Grand Pursuivant.
W. J. M. THOMPSON.....	Grand Junior Steward.
W. A. RICHARDSON.....	Grand Tyler.

* A departure from the custom of this Grand Lodge from its organization; also, see Sec. 77, Part 2d, General Regulations. G. S.

PAST GRAND OFFICERS.

M. W. A. T. C. PIERSON.....	Past Grand Master.
M. W. G. B. COOLEY.....	Past Grand Master.
R. W. AARON GOODRICH.....	Past Deputy Grand Master.
R. W. D. B. LOOMIS.....	Past Deputy Grand Master.
R. W. P. P. HUBBELL.....	Past Deputy Grand Master.
R. W. W. T. RIGBY.....	Past Deputy Grand Master.
R. W. SAMUEL E. ADAMS.....	Past Grand Senior Warden.
R. W. S. R. MERRELL.....	Past Grand Senior Warden.
R. W. EDGAR NASH.....	Past Grand Senior Warden.
R. W. WILLIAM LEE.....	Past Grand Junior Warden.
R. W. A. C. SMITH.....	Past Grand Junior Warden.
R. W. J. W. MORFORD.....	Past Grand Junior Warden.
R. W. E. P. BARNUM.....	Past Grand Junior Warden.

And the Representatives of seventy-five subordinate Lodges.

The Grand Master appointed

Bro. W. S. COMBS.....	Grand Secretary <i>pro tem</i> .
W. J. A. GARVER.....	as Grand Junior Steward.

Bros. W. S. Combs, S. J. Prentiss and J. W. Morford, were appointed a Committee on Credentials.

On motion of Bro. E. P. Barnum, it was

Resolved, That all Master Masons in good standing be invited to seats in the Grand Lodge during its session.

COMMITTEE ON LEGISLATION.

Bro. E. W. Durant, of the committee appointed at the session of 1875, presented the following report, which, on motion of Bro. G. A. Camp, was temporarily laid on the table :

To the Most Worshipful Grand Master, Wardens and Brethren of the Grand Lodge of Minnesota :

The undersigned, a committee appointed by this Grand body to obtain legislation amendatory to the Constitution of this Grand Lodge, would respectfully report as follows :

First. That your committee did not take any steps looking toward a change in our Grand Lodge Constitution, and for the following reason, which your committee trust will be not only explanatory, but also satisfactory to the officers and members of this Grand body :

During the morning of the second day's session of this Grand body, at its last Grand Annual Communication, P. D. G. M. J. N. Castle, on behalf of a majority of a special committee appointed by this Grand body, during its session in 1874, A. L. 5874, made the following report, which was adopted, (see page 39, printed proceedings,) viz. :

"The undersigned majority of the committee to whom was referred, at

our last Grand Annual Communication, the Act of Incorporation of this Grand body, with authority to secure amendments thereto if deemed advisable, and also to whom was referred that portion of the Grand Master's address at this Communication with reference to a change in the legal character of our organization, would submit: That, in the judgment of your committee, no amendment of the present charter is necessary or desirable at this time, and it would be inexpedient to change our organization.

"Signed, "J. N. CASTLE,
 "H. R. WELLS,
 "J. H. BROWN, } Committee."
 "W. H. GRANT, }

Further. Just on the eve of closing our last Grand Annual Communication, a resolution was adopted by this Grand body, instructing Bros. Camp and Durant to secure an amendment to the charter of this Lodge.

After a careful examination of the duty entrusted to our charge, and bearing in mind certain instances whereby this Grand Lodge has suffered by too hasty legislation, and after consulting with many of the officers and brethren of this Grand Lodge, we have deemed it our duty to pursue the course we have regarding the matter entrusted to our charge; and while we regret that there should appear to be any disposition on our part to disregard the instructions or wishes of this Grand body, we feel that under the circumstances we were acting in the best interests of Masonry in general, and for this Grand Lodge particularly.

All of which is respectfully submitted.

G. A. CAMP, } Committee.
 E. W. DURANT, }

COMMITTEE ON FOREIGN CORRESPONDENCE.

Bro. A. T. C. Pierson presented his Report on Foreign Correspondence, printed copies of which were distributed among the members.

On motion, the Grand Lodge was called off until 2 1-2 o'clock P. M.

AFTERNOON SESSION.

2 1-2 o'clock P. M.

The Grand Lodge resumed labor; officers as in the morning.

COMMITTEE ON CREDENTIALS.

The Committee on Credentials presented the following report, which was adopted:

To the M. W. Grand Lodge of Minnesota :

Your Committee on Credentials respectfully report that they find subordinate Lodges in the jurisdiction represented as follows :

St. Johns, No. 1.....	E. W. Durant, proxy for W. M. M. Percy B. Smith, S. W.
Cataract, No. 2.....	H. M. Kent, W. M. Geo. A. Moss, S. W. F. L. Smith, proxy for J. W.
St. Paul, No. 3.....	J. C. Munro, W. M. J. P. Race, S. W. W. R. Johnson, J. W.
Hennepin, No. 4.....	C. H. Benton, W. M. H. P. Hungerford, S. W. Fred. W. Dillingham, J. W.
Ancient Landmark, No. 5.....	O. G. Miller, W. M. W. P. Jewett, S. W. W. S. Combs, proxy for J. W.
Dakota, No. 7.....	C. O. Ball, proxy for W. M. J. G. Mertz, S. W. J. H. Proctor, J. W.
Red Wing, No. 8.....	O. Whitman, W. M. S. J. Willard, S. W. D. M. Baldwin, J. W.
Faribault, No. 9.....	C. N. Daniels, W. M. J. G. Beemis, S. W.
Mantorville, No. 11.....	J. A. Lewis, W. M. A. J. Edgerton, proxy for J. W.
Mankato, No. 12.....	H. McMurtrie, W. M.
Monticello, No. 16.....	Henry Kreis, W. M.
Hokah, No. 17.....	S. J. Prentiss, proxy for Lodge.
Winona, No. 18.....	Walter G. Dye, proxy for W. M. W. H. Bennett, S. W. B. H. Langley, proxy for J. W.
Minneapolis, No. 19.....	J. H. Thompson, W. M. John Noble, proxy for S. W. E. W. Storer, proxy for J. W.
Caledonia, No. 20.....	W. H. Harries, W. M.
Rochester, No. 21.....	B. Ayshford, W. M.
Pleasant Grove, No. 22.....	R. D. Hathaway, proxy for J. W.
North Star, No. 23.....	J. E. Wing, W. M. W. J. Parsons, proxy for S. W.
Wilton, No. 24.....	J. A. Canfield, W. M.
Western Star, No. 26.....	Frank B. Fobes, proxy for Lodge.
Blue Earth Valley, No. 27.....	E. A. Hotchkiss, S. W.
Clearwater, No. 28.....	George B. Fish, S. W.
Morning Star, No. 29.....	G. W. Boyington, proxy for W. M.
Anoka, No. 30.....	Oscar A. Horner, J. W.
King Hiram, No. 31.....	E. L. Deming, W. M.
Sakatah, No. 32.....	L. Z. Rogers, W. M.

Star in the East, No. 33.....	A. C. Dodge, W. M.
Oriental, No. 34.....	A. McKenzie, W. M.
	J. L. Grant, J. W.
Mount Moriah, No. 35.....	Wm. Lee, W. M.
	W. H. DeKay, S. W.
	Henry Van Inwegen, J. W.
Preston, No. 36.....	H. R. Wells, proxy for Lodge.
Mystic Tie, No. 37.....	John House, W. M.
	Fletcher Hagler, S. W.
Washington, No. 38.....	J. A. Garver, proxy for Lodge.
Fidelity, No. 39.....	I. Ingmundson, W. M.
Carnelian, No. 40.....	H. D. Brown, proxy for W. M.
Hermon, No. 41.....	Ira D. Warren, W. M.
	B. B. Cheeney, proxy for S. W.
Hope, No. 42.....	A. P. Fitch, W. M.
Harmony, No. 43.....	E. W. Repstock, W. M.
King Solomon, No. 44.....	Horace D. Carter, S. W.
	Isaac Lincoln, J. W.
Union, No. 45.....	Francis Cadwell, W. M.
	W. H. Putnam, J. W.
Concord, No. 47.....	W. H. Hall, W. M.
Social, No. 48.....	J. W. Murphy, W. M.
	E. M. Hitchcock, S. W.
	F. A. Noble, proxy for J. W.
Rising Sun, No. 49.....	H. W. Hill, proxy for Lodge.
Watertown, No. 50.....	Frank S. Coffin, W. M.
	Ernest Hainlin, proxy for S. W.
Acacia, No. 51.....	Clarence Smith, W. M.
Cannon River, No. 52.....	Colman Bloomer, S. W.
Nicollet, No. 54.....	G. F. Merritt, W. M.
	G. S. Ives, proxy for S. W.
	E. J. Boys, proxy for J. W.
Zion, No. 55.....	J. H. McCourt, W. M.
Meridian, No. 56.....	William Strafford, S. W.
	G. Andrews, proxy for J. W.
Blue Earth City, No. 57.....	George W. Buswell, proxy for Lodge.
Spring Valley, No. 58.....	B. F. Farmer, S. W.
Temple, No. 59.....	C. L. Todd, W. M.
Star in the West, No. 60.....	J. M. McMasters, S. W.
Star, No. 62.....	J. H. Smart, W. M.
Golden Rule, No. 65.....	David Hanna, S. W.
Madelia, No. 66.....	W. R. Marvin, W. M.
	J. T. Furber, proxy for J. W.
Corinthian, No. 67.....	L. P. Dodge, W. M.
Mystic Star, No. 69.....	B. F. Tillotson, S. W.
Paynesville, No. 71.....	Nath. Lathrop, proxy for Lodge.
Lansing, No. 72.....	T. B. Morrill, J. W.
Eureka, No. 75.....	J. B. Allen, W. M.
Joppa, No. 76.....	J. G. Thompson, W. M.
	L. S. Terry, S. W.

Tuscan, No. 77.....	G. W. Comee, W. M. A. E. Dearborn, J. W.
Palestine, No. 79.....	J. A. Olds, W. M.
Henderson, No. 80.....	Charles Thimens, S. W.
Constellation, No. 81.....	F. B. Van Hoesen, W. M. Charles Shultz, S. W.
Howard, No. 82.....	Smith Dewees, W. M.
Huram Abi, No. 83.....	Henry George, W. M.
Orient, No. 84.....	George F. Goodwin, proxy for Lodge.
High Forest, No. 85.....	C. Converse, S. W.
Doric, No. 87.....	Luke Kellogg, W. M.
Golden Fleece, No. 89.....	S. A. Plumley, J. W.
Good Faith, No. 90.....	Alex. Fiddes, W. M.
Antiquity, No. 91.....	W. F. Dickinson, W. M.
Unity, No. 93.....	S. P. Carpenter, proxy for Lodge.
Key Stone, No. 94.....	T. J. Murfin, W. M. J. M. Thompson, proxy for S. W.
Sherburne, No. 95.....	J. Featherstone, J. W.
Libanus, No. 96.....	S. C. Clark, W. M. Lee Hensley, proxy for J. W.
Prudence, No. 97.....	C. H. Smith, W. M.
Charity, No. 98.....	A. Marden, W. M.
Corner Stone, No. 99.....	A. Brandenburg, W. M.
Aurora, No. 100.....	H. G. Coykendall, W. M. T. C. Bevans, S. W. Joseph Hare, J. W.
Fraternity, No. 101.....	C. C. Goodnow, W. M. I. P. Durfee, S. W.
Lebanon, No. 102.....	B. A. Mann, W. M. W. H. Roberts, S. W.
Bethel, No. 103.....	W. P. Marston, proxy for W. M. M. L. Halley, J. W.
Sharon, No. 104.....	J. H. Brown, proxy for Lodge.
Shilo, No. 105.....	C. W. Rossiter, W. M.
Relief, No. 108.....	O. H. Phillips, S. W.
Pickwick, No. 110.....	William Steadman, J. W.
Carver, No. 111.....	William H. Mills, W. M. H. R. Denny, S. W.
Khurum, No. 112.....	E. A. Gove, W. M. B. L. Perry, S. W. Charles Collins, J. W.
Excelsior, No. 113.....	O. C. Meaker, W. M. D. C. Hunt, S. W. Erastus Fouch, J. W.
Elgin, No. 115.....	George Bryant, W. M.

Fraternally submitted,

WILLIAM S. COMBS,	} Committee.
SAMUEL J. PRENTISS,	
J. W. MORFORD,	

REPORT OF GRAND TREASURER.

Bro. G. A. Camp, Grand Treasurer, presented the following report, which, with the accompanying vouchers, were directed to be referred to the committee on Grand Treasurer's and Grand Secretary's books, when appointed:

M. W. Grand Lodge of Minnesota,

In account with G. A. CAMP, Grand Treasurer.

1875.

CR.

Jan. 12, By cash on hand.....	\$3,583 49
" By cash of E. D. B. Porter, G. S.	249 00
By amount of Rochester Lodge, No. 21, on pay roll, not paid.....	13 00
	\$3,845 49

CONTRA.

To amount paid on pay roll.....	\$886 95
To Order No. 57.....	250 00
To Order No. 58.....	250 00
To Order No. 60.....	150 00
To Order No. 61.....	165 00
To Order No. 62.....	50 00
To Order No. 59.....	250 00
To Order Johnson & Smith.....	155 10
To Order No. 65.....	135 00
To Order No. 63.....	52 00
To Order No. 64.....	33 00
To Order No. 67.....	11 40
To Order No. 68.....	22 00
To Order No. 66.....	7 25
To Order No. 69.....	18 00
To Order No. 70.....	55 00
To Order No. 71.....	20 00
To Order No. 72.....	16 20
To Order No. 73.....	36 00
To Order No. 75.....	9 50
To Order No. 76.....	22 70
To Order No. 74.....	3 50
To Order No. 77.....	76 05
To Order No. 78.....	10 20
To Order No. 79.....	208 33
To Order No. 81.....	41 67
To Order No. 80.....	4 15
To Order No. 82.....	500 00
To Order No. 83.....	25 00
To Order No. 84.....	12 50
To Order No. 85.....	41 67

To Order No. 86.....	41 67	
To Order No. 87.....	6 80	
To Order No. 90.....	41 67	
To Order No. 92.....	41 67	
To Order No. 93.....	41 67	
To Order No. 91.....	116 12	
		3,807 77
Cash on hand.....		\$37 72

G. A. CAMP, Grand Treasurer.

DISTINGUISHED VISITOR.

M. W. Charles F. Stansbury, Past Grand Master of the District of Columbia, was announced, and received with the honors due his rank.

Grand Master Griswold then read the following

ADDRESS :

Brethren of the Grand Lodge:

The annual coming together of a body like this, must, in its very nature, be an occasion of more than ordinary interest. 1st—Because of the opportunity thus afforded of meeting old-time friends, and renewing the acquaintances of other days. Through the fortunes of life, our relations one to another, in many respects, are constantly shifting; old neighbors and old friends are separated; old associations are broken. Thus is it with some of us. Scattered as we have been, through various parts of the State, how pleasant, after a separation of months, it is to look once more into familiar faces, and feel the cordial grip of other days: to inquire lovingly after one another's welfare; and then, when the time of separation comes again, to bid one another God-speed on the journey of another year.

Again, here we meet those whom we have not previously known, but for whom, in the intimate associations into which, for the time, we are thrown, we form some of the strongest attachments of our lives. Again, it is naturally a season of retrospect. We glance backward over the path we have traveled. We bring up for inspection the work of the year, and, more than at other times, we feel joyous or sad according to the success or

failure which may have attended our plans and labors. We are also here called to deliberate with reference to ways and means; to adjust matters, which in their very nature are sometimes delicate; and to settle questions, which from a variety of causes, have become perplexed and involved, and for the proper understanding of which we need more than human discernment; and yet, because of this, we should not allow ourselves to be disheartened, or our hands to hang down, for "Masons should ever remember, that when the strength and wisdom of man fails, there is an inexhaustible supply above yielded to us through the power of prayer."

Again, at annual gatherings like this, we are, or should be, more keenly alive to the shortness of time and the uncertainty of human life. We take but little account of the days as in quick succession they glide by. Sometimes, when passing through trouble, or looking with anticipation to the future, we feel that they move all too slowly, and would even, in our impatience, if it were possible, take hold of the wheels of time and roll them more rapidly on. But we cannot stand here to-day and remember that, at best, "the years of our pilgrimage are but three score and ten," and that since last we met, we have passed another mile-post on our journey, and that, with some of us at least, that journey will soon end, without feeling to exclaim—"Behold, how swiftly the sands run, and how rapidly our lives are drawing to a close."

DEATH OF EMINENT BRETHREN.

These thoughts are rendered all the more emphatic by the events of the past year. Wm. Mercer Wilson, Grand Master of Canada; J. M. S. McCorkle, Grand Secretary of Kentucky; and Winslow Lewis, Past Grand Master of Massachusetts, are among those who have been gathered in by the Great Reaper, since last we met in Grand Annual Communication.

These brethren, were leaders in the Masonic world, and have left their names written indelibly upon the pages of Masonic history, and upon the tablets of many hearts. At the formation of the Grand Lodge of Canada, in 1855, Brother Wilson was elected its first Grand Master, to which position he was fre-

quently re-elected, and was still acting as Grand Master at the time of his decease. He had to do with all the perplexing questions connected with the organization of that Grand body, and, more than any other man, gave shape to Canadian Masonry. The history of Winslow Lewis is very intimately interwoven with that of Massachusetts Masonry during the anti-masonic excitement of 1826-36. It would appear that his attention had not been particularly drawn toward our fraternity until in August, 1830, when he attended a public anti-masonic lecture in Boylston Hall, Boston, given by one Avery Allen, a renegade Mason, who pretended to give an exposition of the Knights Templar degree. Dr. Lewis came away thoroughly disgusted with the spirit manifested by the lecturer. That evening a convert was made, but not to the views of Allen. Soon after, Bro. Lewis sought for and obtained admission to a Masonic Lodge; and, in those days, when it required men of more than ordinary nerve to even avow any sympathy with Masonry—when the anti-masonic tornado was sweeping the most fiercely over the land—he stood up manfully for our institution, and did good battle in its defense. His interest in Masonry continued unabated, until his death, which took place August 3d, 1875, in the 76th year of his age. For many years, he was prominent in the Councils of his Grand Lodge, and, in all matters pertaining to the interests of the craft, no one's advice was more frequently sought or heeded when given.

Bro. McCorkle died at Louisville, March 5th, 1875. He had filled various positions in Masonry; was at one time Grand Master, and for several years preceding his death, Grand Secretary of his Grand Lodge. He was a very devoted Mason; always filling the various positions to which he was called, with credit to himself, and honor to the fraternity. News comes to us also, of the death of M. W. Sol. D. Bayliss, Past Grand Master of Indiana; and also of Rev. J. S. McJilton, for many years Chairman of Committee on Foreign Correspondence of the Grand Lodge of Maryland, and our Representative near that Grand body. These brethren for some time, occupied leading positions in their respective jurisdictions, and their loss will no doubt be deeply felt. From the lack of sufficient data, I am unable to give any detailed account of the circumstances attending their decease.

The scythe of Time has also been swinging during the past year very near to our own hearthstones, and Death has gathered his victims from this jurisdiction. Bros. Andrew G. Chatfield, and S. Y. McMasters, are on earth no more. The music of the Grand Roll-call above fell upon their ears, and they passed on to answer to their names.

The history of Judge Chatfield is so intimately interwoven with that of Minnesota, that to most of us it is somewhat familiar. His eminent judicial ability; its recognition by the people in calling him to the position of District Judge and to a place on the Supreme Bench; his self-sacrificing spirit and zeal for the public good; his gentlemanly bearing, stern integrity and inflexible fidelity to his trust, are facts that his life has caused to pass before us, and we need not dwell at length upon them here. He breathed his last on the 3d of October, 1875. He was a Past Master of Ancient Landmark Lodge, No. 5, of this city, a devoted Mason, and a lover of our craft, "wheresoever dispersed around the globe." On learning of his death I called out the Grand Lodge, attended his funeral, and by the request of friends took charge of the Masonic services. With our burial liturgy (than which there is none more beautiful) we laid his body away to rest, until that morning, when, by the power of the Lion of the Tribe of Judah, it shall be raised again. Dr. McMasters left us on the 5th of November last. For a long period previous to his decease, he had been a great sufferer, and as the time of his departure drew near, he was fully prepared to "welcome death as a kind messenger sent by his Supreme Grand Master to translate him from this imperfect to that all-perfect, glorious, and celestial Lodge above." Bro. McMasters, as a Christian minister, stood deservedly high in the State, this community, and in the hearts of his people. He was truly a Christian gentleman; courteous and kind in his bearing; his mantle of charity was very broad. He was always tolerant with reference to those who conscientiously differed with him in belief; his heart went out in sympathy for suffering humanity, and his hand was ever open to relieve the wants of the needy. He was a man of fine literary tastes and attainments, and his almost wonderful erudition, combined with his genial nature, made him always an interesting

conversationalist and lecturer. His report on Foreign Correspondence, to be found in our Proceedings of 1867, and his oration delivered before this Grand body, at the dedication of the Hall in which we are now assembled, and which was printed with the Proceedings of 1869, are able documents, and may be read with profit by the Masonic student of to-day. He was a great lover of Masonry, and enjoyed much its assemblages and associations.

For many years, he was our Grand Chaplain, and there are brethren here to-day who will remember well his venerable form, as from year to year he stood before God in our annual gatherings, leading us in our religious devotions. In his death, we have suffered a great bereavement. I would recommend the reference of all matters pertaining to the decease of these brethren to a suitable committee.

LODGES CONSTITUTED.

All the Lodges to whom charters were granted at our last Annual Communication have been duly constituted, and their officers installed, and, so far as I can learn, are doing work which will fully vindicate the wisdom of this Grand Lodge in giving them a permanent form.

DISPENSATIONS GRANTED.

During the year, I have issued Dispensations for the establishment of the following Lodges, to-wit: One at Grand Meadow, to be known as Grand Meadow Lodge; one at Kellogg, to be known as Kellogg Lodge; one at Blooming Prairie, to be known as Blooming Prairie Lodge; one at Janesville, to be known as Janesville Lodge; and one at Osseo, to be known as Winslow Lewis Lodge. In each case, before granting a Dispensation, the fullest possible information was sought, involving, in some instances, a delay of months in returning a final answer to the request of petitioners; and, only when it appeared that the interests of the fraternity would be subserved thereby, has a Dispensation been granted. Brethren will remember that, at our last Annual Communication, the petition of Bismark Lodge, U.·. D.·., for a charter was not granted, it appearing that the Lodge had been guilty

of certain irregularities, which must impair, if not ruin its usefulness, and which seemed to call for the cessation of its existence. It was also understood, that if a petition should be presented to the Grand Master during the year for a new Lodge, signed by a sufficient number of good and reliable brethren, to guarantee true and square work in the future, that the Grand Master would be justified in granting the prayer of petitioners. Such a petition came before me, and after the most thorough investigation by the District Deputy of the Eleventh District, and reliable information obtained from various sources with reference to the character of petitioners and the necessities of the craft in that section, I issued a Dispensation for a Lodge in that place. I trust that the specimens of work which they may bring up for the inspection of this Grand body, may serve to convince you of the wisdom of my action in the premises. Winslow Lewis Lodge, which has but recently commenced operations, desires to be continued under Dispensation another year. I recommend that their request be granted. The other named Lodges will, no doubt, apply to this Grand body for charters during its present session.

In this connection, allow me to call your attention to a practice among Lodges in this jurisdiction, which is altogether too common, and which should be speedily corrected, to-wit: the recommending of petitions for new Lodges by brethren who do not really believe that the good of Masonry would be enhanced thereby. A certain number of brethren in some new locality desire to organize a Lodge—they draw up their petition in due form—sign it, and then hand it in to the nearest Lodge for their recommendation; the desired endorsement is obtained, and in due time the petition finds its way to the Grand Master, but perhaps through the mail which brings the petition, comes a letter from the W. . M. . or Secretary of the Lodge which gave its endorsement, marked “confidential;” or a brother is sent to see the Grand Master in person and say to him, *privately*, the Lodge desires that the petition be not granted, that their endorsement was given for the sake of preserving peace and harmony, knowing that a refusal would result in discord; and that while they have given their written endorsement, yet they do not believe that the establishment of the proposed Lodge is for the good of the order. Now, brethren,

allow me, in all candor to ask, is the course above described—and the practice of which has been by no means exceptional in this jurisdiction—honorable? Is it manly? Is it in accordance with the teachings and principles of Masonry for any one to shift responsibilities which properly belong to him upon the shoulders of another? Of course, to ask such questions is to answer them. Again, the recommendation of the nearest Lodge is required before granting a Dispensation as a means of obtaining information upon which to form right conclusions. But by the course above referred to, for this purpose they are rendered nearly worthless. I would not impugn motives. I am willing to admit, that in taking the course to which we allude, brethren sometimes think that they are doing that which is for the best, and are very honest in their conclusion, and yet I think that an impartial view of this matter must convince them that if eventually they carry up such specimens of their skill for the inspection of the Grand Overseer, their work will be pronounced neither good, true, nor square, and will be thrown over among the rubbish. I have received during the year an unusually long list of applications for new Lodges, most of which were refused, for reasons which to myself seemed good and sufficient, and with the details of which I will not weary your patience.

APPOINTMENT OF GRAND REPRESENTATIVES.

I have appointed the following Grand Representatives near other Grand Lodges, to-wit: R.·. W.·. Z. C. Luce, living at Iowa City, to represent us near the Grand Lodge of Iowa; M.·. W.·. Isaac B. Sharp, living at Wyandotte, to represent us near the Grand Lodge of Kansas; R.·. W.·. James W. Brown, residing at Baltimore, to represent us near the Grand Lodge of Maryland; R.·. W.·. J. H. Isaacson, living at Montreal, to represent us near the Grand Lodge of Quebec; and W.·. Frank Rex, to represent us near the Grand Lodge of West Virginia. These brethren are all active and zealous Masons, and will no doubt faithfully look after our interests near their respective Grand bodies.

ORGANIZATION OF GRAND LODGES.

I have learned, indirectly, of the organization, during the past

year, of the Grand Lodges of Manitoba, Dakota, and Prince Edward's Island, but as neither of said Grand bodies have given us any official indication of their existence, or any data upon which to form an intelligent conclusion with reference to the legality of their organization, I have no course of action with reference to them to recommend.

The Grand Lodge of Wyoming, was organized Dec. 15th, 1874. Notice thereof not being received in time, I did not report their case to you at our last Annual Communication. Their Proceedings come to us in good shape, and everything indicates that their organization is "just and lawful." I would recommend their recognition.

NORTH STAR LODGE, NO. 23.

This Lodge has recently finished and furnished a beautiful hall, which is every way creditable to its members.

On the 26th of October last, assisted by various Grand officers, I dedicated it to "Freemasonry, Virtue, and Universal Benevolence." Brethren of that Lodge spared no pains in their efforts to render the occasion enjoyable, and it will long remain as one of the green spots in memory.

DECISIONS.

The following are a few, among many of the decisions I have been called upon to render, since my last annual report:

1st. When a committee reports upon the petition of a candidate for the degrees of Masonry or for affiliation, a ballot should be had thereon, the *same evening*. The Worshipful Master has *no right* to defer it until another communication.

2d. When upon taking the ballot, but one black-ball appears, but one more ballot can be taken, and that must be had *immediately*. It cannot be legally deferred until the next communication.

3d. When a brother—a member of the Lodge—objects to the advancement of a candidate, the *fact* of such objection should *always* be spread upon the minutes. The objection may be made in private to the W. . M. ., or in open Lodge, as the objector may elect. If the objection is made before the candidate has

received the first degree, it operates the same as the casting of a black-ball. The candidate should be declared rejected, and his money be returned; and at the end of six months, he is entitled to apply for the degrees again. See "Proceedings of 1874, Decisions of G. . M. .," marked "No. 2," and affirmed by the Grand Lodge. It is only after a candidate has taken one or more degrees, and a brother objects to his going further, that the W. . M. . is permitted to proceed, or not, as he may see fit. The objecting brother is not obliged to give his reasons; he may do so, if he chooses.

4th. A regular communication of the Lodge can only be opened, when the time for opening specified in the By-Laws has arrived.

5th. In a Masonic trial, the testimony of *any* reliable witness may be admitted. If, however, such witness is not a member of the fraternity, his deposition should be taken by the examining committee, they giving the accused due notice of the time and place.

6th. Charges were preferred against a brother for unmasonic conduct. They were properly referred to a committee. The committee reported. Whereupon, the Lodge voted to dismiss the charges. Can charges be again preferred for the same alleged offense?

Answer. Yes, for the reason, that when the above mentioned course has been pursued, there has not been, in the full and proper sense of the word, a trial, but simply a preliminary examination. When a Lodge votes to dismiss all charges, they virtually decide not to proceed to trial.

7th. Application is made for the degrees of Masonry—the candidate is rejected—whereupon, the brother who brought in the petition becomes very indignant, and declares, both in the Lodge and elsewhere, that said Lodge shall do no more work if he can help it; that he will black-ball every candidate who applies for the degrees. Since that time, every petitioner has been rejected. From this state affairs, the Lodge is suffering serious inconvenience. What course should be pursued?

Answer. The making of such a declaration as the one above referred to is in itself a *gross* Masonic offense, and in such a case,

charges should be at once preferred and trial had, followed by expulsion from the fraternity. Whenever a brother becomes so possessed by the dog-in-the-manger spirit, that he will neither eat or allow any one else to eat, and disgraces himself and degrades Masonry by making it the vehicle of his personal spite, we have no further need of his services; we can do him no good; there is no possible Masonic use to which he can be put; and he should, therefore, be driven very speedily from our midst.

DUAL MEMBERSHIP.

On the 23d of July last, I received a communication from Most Worshipful Henry W. Rothert, Grand Master of Masons in Iowa, with reference to a certain member of Right Hand Lodge, No. 281, Grand Lodge of Iowa, who had also become a charter member of Ben Franklin Lodge, No. 114, of this jurisdiction, without demitting from his former Lodge. When approached upon the subject of dues by Right Hand Lodge, he refused to pay, coolly informing them that they could no longer hold him as a member, as he had gone into a new Lodge in the State of Minnesota. They then addressed their Grand Master on the subject, who, in turn, wrote me, inquiring with reference to our laws touching these matters. This communication, I answered, informing him that according to our law, the membership of a brother Mason in one Lodge was not canceled by his becoming a charter member of another. That he still retained membership in the first Lodge until he was regularly demitted, expelled or taken away by death. That, according to our usage, the brother in question was still a member of Right Hand Lodge as well as of the one he had last joined, and that, should the first mentioned Lodge take action inflicting upon him their penalty for non-payment of dues, upon official notice of the same being received by me, I would order his name to be stricken from the roll of Ben Franklin Lodge, No. 114. I received a notice to this effect on the 25th of August last, and immediately informed Ben Franklin Lodge of the fact, directing them to strike the name of said brother from their roll. I mention this case, not only because there is a point of law involved in the premises, but also, as an

illustration of the evils and perplexities which are constantly arising among us from our system of dual membership.

Allow me, from incidents in real life, to bring out this point a little more clearly. A member of a certain Lodge allows his dues to go unpaid, until his indebtedness thereto amounts to quite a sum. The Lodge is lenient toward the delinquent, hoping that soon he may be induced to meet his obligations, and thus they be saved from the necessity of inflicting the extreme penalty of the law. During all this time of waiting, the brother in question is a constant bill of expense to the Lodge, they having annually to pay his Grand Lodge dues. Eventually, a new Lodge is organized in his more immediate neighborhood, and he, without demitting from his former Lodge, or paying any more attention to them or their demands upon him, goes into the new organization as one of its charter members; and then when Lodge No. 1 calls his attention to the fact that the old score is not yet settled, he snaps his fingers in their faces, and somewhat impudently inquires what they are going to do about it, at the same time informing them that he is now a member in good standing in another Lodge. I am frequently in receipt of communications from Lodges who have to do with cases very similar to the one just described, asking information with reference to the proper course to be pursued. These things, together with others which I might mention, did time and space permit, have served to convince me that our system of dual membership is a nuisance which should speedily be abolished, and I trust that this Grand Lodge will do itself the credit of wiping out that regulation by which it is permitted; and that we require from this time forward, that a Mason sever his connection with one Lodge before he is admitted to membership in another, and that in the constitution of new Lodges, none be recognized as members who do not present their demits from the Lodges to which they formerly belonged.

GRAND LODGE OF COLOMBIA.

I am in receipt of a communication from M.: W.: Jean de Dio Riomalo, Grand Master of the Grand Lodge of Colombia, in which, after deprecating the sufferings of the Cubans in their

long struggle for liberty, he urges upon our attention the importance of our uniting, as Masons, in an effort to create a public sentiment which shall induce Spain to withdraw her forces from that island, and forego its efforts at subjugation. Of course, to such a request, I could not make a favorable response. We, in this country, understand very well that it is not the province of Masonry to interfere with, or settle questions of a political or national character. Our mission is to "unite men of every country, sect and opinion," and not to divide them by becoming partisans, and espousing the cause of one class or nationality as against another. We may sympathize with the suffering Cubans, and as citizens we may espouse their cause, but it is not our privilege to drag Masonry into the struggle. One great obstacle in the way of Masonic intercourse with most of these Grand Orients, is their constant tendency to interference with matters which properly do not come within the sphere of Masonry.

COLORED MASONS AND COLORED MASONRY.

It is well known to us all, that there are in this country numerous organizations of colored men, claiming to be "just and lawfully constituted Lodges of Masons," and who at different times have sought from some of our Grand Lodges recognition as such. This recognition, upon various pretexts, has been uniformly denied. But of late, events have been transpiring with reference to these so-called Lodges, which are of sufficient importance to demand our attention. Failing to obtain the recognition which they desired at home, they have sought it abroad; and for some time their case has been before the German Grand Lodge League for consideration. Recently, this body, which is composed of the Grand Masters of, and Representatives from, the various German Grand Lodges, adopted a resolution recommending to their different Grand bodies the recognition of Prince Hall Grand Lodge, Boston, and Ohio Grand Lodge, colored. This recommendation, which was carried unanimously, will no doubt be adopted by each of the eight Grand Lodges represented in this League, at the earliest possible opportunity. The Grand Lodges of Switzerland, Hungary, Hamburg, and the Grand Orient of Italy, have already extended recognition. Various Grand Orients

also, in South America, have taken similar action—action that will result not only in the recognition of Prince Hall and Ohio colored Grand Lodges, but eventually in that of all the colored Grand and subordinate Lodges in North America.

The Ohio Grand Lodge, colored, comprises, according to their last printed proceedings, some 43 Lodges in good working order. There are also Grand bodies of the same kind, in most of the other States of our Union, as well as in Canada. The Grand Lodge of Ohio, proper, *i. e.*, the one recognized by us as such, met in Annual Communication on the 18th of October last. Among the questions discussed, was a proposition to recognize the so-called colored Grand Lodge of that State, together with its subordinates. Said proposition was referred to an able committee, composed of leading brethren of that jurisdiction, who presented a report agreeing to recognize the said Grand Lodge as a legal body of Masons, upon the condition that its members would change its title to “African Grand Lodge.” Final action on this report was deferred until their next Annual Communication, and the subordinate Lodges were directed in the meantime, to instruct their Representatives with reference to this matter. The indications are very strong, that at their next annual gathering, the proposed measure will carry; and that colored Masons will thus obtain a recognition as such, on this side of the Great Water. Heretofore, we, as a Grand Lodge, have taken no action with reference to these so-called Lodges of colored Masons *pro* or *con*. Neither am I aware that any proposition, bearing directly or indirectly upon this point, has ever been brought before us for our consideration. I have been told that there are at present but two colored Lodges in this State; and in view of this fact, it might seem that the question of colored Masonry need not agitate our counsels for some time to come; but first allow me to say that it is always proper for Masons to inquire into their relations with the world at large, and to ask themselves the question, whether, by their manner of treating their fellow beings, they are carrying out the spirit of our institution, not only negatively but positively. Masonry knows no sects, no religions, as such; no castes, no nationalities, no black, no white. The color line is not found in Masonry; it has no place there. It is at war with all its teach-

ings. To introduce it, would be to mar the symmetry of our beautiful temple and to give the lie to our words when we say, that we believe in the "Brotherhood of man, because of the Fatherhood of God." Now, let me ask, in view of these facts, are we in our relations to this question of colored Masonry, in our acting, or neglecting to act, occupying the true Masonic position? If we are not, let us lose no time in setting ourselves right.

Again, the action of European Grand Lodges, and the proposed action of the Grand Lodge of Ohio, recognizing these colored Lodges, precipitates this question upon us, and makes it necessary for us to meet it. We cannot long defer its consideration, if we would. Now, brethren, what course shall we pursue? Shall we, or shall we not, extend to these Lodges Masonic recognition? If not, why not? Because, says one, "they are clandestine, and we have solemnly agreed to hold no Masonic intercourse either with persons or organizations of that class." But how is it made to appear that they are clandestine? Certainly not by following up their line of descent, for if we do this, we will find, that their Masonic genealogy is as clear, true, unmistakable, and as easily traced as our own. We have not time to go into historic details, and besides that would more properly be the work of a committee; but we wish to call attention to the fact that the first Lodge of Colored Masons was organized in Boston, was chartered in 1784, and received its charter from the Grand Lodge of England, and was known upon its registry as "African Lodge, No. 459," and was so carried until the union of the Grand Lodges of England, in 1813, when, with all the other American Lodges, it was stricken off. From this beginning sprang all the colored Lodges of this country, both Grand and subordinate. Now, the case stands thus: They started out regularly from the Grand Lodge of England; we claim the same origin, or, in other words, both they and we are Masonically from the same source.

But, says the objector, there were irregularities attending the formation of their first Grand Lodge, sufficient in their nature to invalidate their Masonic claims. Perhaps so, but I am very strongly of the opinion that our conclusion with reference to this matter will be determined very much by our stand-point

of observation. Here, we might do well to bear in mind the fact, that men's ideas of regularity with reference to any and all things, are determined, to a very great extent, by custom, rather than by rigid, unbending rules, and that many things which we now deem irregular, were once deemed regular and *vice versa*. After a somewhat careful investigation of this matter, I am satisfied that the so-called irregularities attending the organization of the first colored Grand Lodge in this country, were fewer in number, and of less importance, than those pertaining to the early history of some other American Grand Lodges—Grand Lodges, now venerable with age, to whom we look with feelings of reverence, who have been mighty powers in giving tone to American Masonry, who stand to-day, deservedly in the lead, and from whom we trace our Masonic descent. The facts are, brethren, that with reference to these matters we are “living in glass houses,” and it is not, in my opinion, at all wise for us to engage in the sport of throwing stones.

But, perhaps you are ready to meet me at this point with an objection not unfrequently urged, to-wit: that the existence of these colored Lodges is in contravention to an ancient landmark which says “that a Grand Lodge has supreme and exclusive jurisdiction within its territorial limits over all matters of Ancient Craft Masonry;” therefore, they must be regarded as “clandestine.” In reply, we would say, that the objector's conclusion is most certainly correct, if his premises are all right, for nothing is more evident than that any body of Masons is clandestine whose very being is a violation of an ancient landmark. But *is* the doctrine of exclusive Grand Lodge jurisdiction, a landmark? Before answering this question, it might be well to understand what we mean by the term “landmark,” as applied to Masonry? No doubt this phrase is borrowed from the ancient custom of marking boundaries, by heavy stone pillars set firmly in the ground, there always to remain. These pillars were termed landmarks; and, under the old Jewish law, to remove them was to commit a heinous crime. Hence, Masons have taken this term as a means of expressing, in one word, their ideas of a Masonic law, custom or regulation, which is universal in its character, has existed from the “time whereof the memory of

man runneth not to the contrary," and is in its very nature unrepalable. This is substantially the definition given of the word, by leading Masonic lexicographers the world over. Taking this as a basis, I apprehend that we will soon discover that the list of landmarks in Masonry is not a long one; that many things have been plead in this list that do not properly belong there; and that among them is this doctrine of exclusive Grand Lodge jurisdiction. In the first place, it has not existed from time immemorial, but is in reality of somewhat recent date; wholly American in its origin, and never was clearly enunciated, or fully established, as a doctrine, until the union of conflicting bodies of Masons in Massachusetts, consummated in 1792. 2d. It is not universal. In proof of this, we have only to cite you to the history of Masonry in Massachusetts, previous to 1792; the conflicting Grand Lodges in South Carolina, New York and Louisiana, which for a time existed side by side; the two Grand bodies of England, which for so many years claimed jurisdiction over the same territory; the three Grand Lodges of Prussia, each of which has its Grand East at the National Capital, and are now exercising co-ordinate jurisdiction; also the Grand Orient and Supreme Council of France—and other instances we might mention did time permit—all of which go to prove that the doctrine of exclusive Grand Lodge jurisdiction, is far from being universally accepted, and that the term "landmark," when applied to it, is a misnomer; and hence, that Lodges may, under *certain circumstances*, exist in territory occupied by a Grand Lodge to which they are not subject, and yet not be clandestine. In all that I have said, I would not, however, be understood as at war with either the idea or practice of exclusive Grand Lodge jurisdiction. I believe in it with all my heart. I am firmly of the opinion that all symbolic Lodges within a given territory, should have but one supreme Masonic governing power, that peace and harmony can thus be best secured, and the highest interests of Masonry subserved. But I would not vindicate this doctrine upon false grounds by calling it what it is not. It has a sufficient and solid foundation in the propriety and fitness of things, without resting it upon that which is false. It can only be secured legitimately by compact or common consent. Now, if these colored

Lodges have had the opportunity of entering into a compact, or giving their consent to an arrangement by which there would be but one supreme Masonic power in territory occupied by themselves and others in common, and have refused so to do, then we may, perhaps, with propriety, give them the cold shoulder, and refuse Masonic recognition. But is this the case? Have they ever had in this country such an opportunity? On the other hand, have not both they and their claims, in this respect, been ignored from first to last? Again and again have they knocked at the doors of Grand Lodges, and as often have they been turned away; and to-day they exist as independent Masonic bodies, simply because they have to do so, or else give up their Masonic life.

To sum up this argument in a few words the case stands thus. The establishing of the first Lodge, African, No. 459, was not a violation of the doctrine of exclusive Grand Lodge jurisdiction, for *in point of fact*, no such doctrine or custom was then established. The continued existence of said Lodge after the union of the other Massachusetts Masons in 1792, was no violation of any one else's right of jurisdiction, from the fact that in this union they were neither invited nor permitted to have a part, and could not therefore, in justice, be bound by any regulations which the Grand Lodge of Massachusetts or any other Grand Lodge, save their own, might see fit to enact. And for the reason that the same course of treatment toward them is yet substantially followed, and they are still thrust one side and ignored by their white brethren, they yet have a right to an independent Masonic existence, to propagate themselves, and to establish their Lodges wherever they please, without reference to the supposed jurisdictional rights of others; and in the meantime, until we change our attitude towards them, it is with a very poor grace indeed that we hurl epithets and sneers and denounce them as clandestine. But perhaps you ask what necessity is there for their independent organization, when there is nothing in *our* regulations to prohibit the colored man from applying for and receiving the degrees in our Lodges? When a candidate knocks at our doors, we do not ask whether he is white, black, or copper-colored, but "is he duly and truly prepared?" "Is he

worthy and well qualified?" And in no case, is he ever questioned with reference to his complexion. We reply, that theoretically this is true, and the theory is certainly very nice and beautiful, but while in *words* we never ask concerning the color of the applicant's skin, how is it in point of *fact*? What is it about the average opportunity which the colored man has of finding his way into our Lodges? *Once in a great while* we hear of a Lodge in some distant part of our land that has opened its doors to receive the negro, but we all understand that such cases are *very, very* few, and *very* far between. In nearly every Lodge, there may be found one or more whose prejudices against the oppressed race are so strong, that the very idea of any one of them being admitted to membership among us is abhorrent to their every feeling and when we remember that one negative vote is sufficient to bar the Lodge door, it is not difficult to understand how it comes that the best colored man the world ever saw is *almost sure* of being denied admission to the Masonic company of his white brethren. Facts like these, tell us that, Masonically considered, their Lodges are a necessity, and if so, let us recognize them as "just and lawfully constituted," and by every legitimate means do what we can to open out the way whereby without their being required to give up their separate Lodge organizations—they and we may become subordinates of the same Grand Lodge.

"But," (you ask,) "what about that word free-born?" it is in the old "Constitutions" and it is set down as a pre-requisite for admission in every case. Now, it is admitted that many of the members of colored Lodges were born in slavery; how then can *we* recognize them as Masons?" In reply, we would say, in the first place, that the spirit of Masonry is the spirit of justice. Masonry was not brought into existence for the purpose of either deifying or worshipping a *word*. The law was made for Masonry and not Masonry for the law, therefore when any mere technicality stands in the way of its fulfilling in any respect its noble mission—of its dispensing impartial justice to all—said technicality should be made to stand one side. No doubt it was this view of the case, that led to the insertion in the "Constitutions" of 1738, after the word "free-born," "or, no bondman," which

was equivalent to saying, that if the candidate was *not born* free, he must at least *be free* at the time of applying for the degrees. In accordance with this spirit, the Grand Lodge of England, in 1847, struck out the word "free-born" altogether, and inserted in its place "free-man," and thus it stands with them to-day; and in my humble opinion we would do ourselves credit by following in this respect, their example. But, if any are over-scrupulous about the propriety of striking out the word "free-born," why, then, I say, let it remain. The *only* objection I have to it at all, is that it is superfluous. It does not mean anything—unless it be a slight token of respect to the lifeless remains of an old exploded error. We, of this country claim to believe, that "all men are created equal, and are endowed by their Creator with certain *inalienable* rights, among which are life, *liberty*, and the pursuit of happiness," or in other words, we believe that *liberty* is a *birthright*; that as such it is inalienable; that is, we cannot give it up, it may be taken from us, but it was ours at the first. "The Almighty never yet made a slave," therefore all men *are* free-born, and a proper construction of this word does not put any legal hindrance in the path of *any* colored man who wishes to find his way into a Masonic Lodge.

I have extended my remarks upon this subject to a greater length than at first I intended, and yet, have but briefly glanced at the argument, leaving it to be brought out more fully by abler and more skillful hands. My purpose has not been to urge you to take definite action at this session of the Grand Lodge, but rather to so direct your attention to this subject, that you may give it that serious and intelligent consideration, which its importance demands, and thus be prepared in one year from this time to adopt such measures with reference thereto as you in your wisdom may deem that the merits of the case require. While it might, and in my opinion would, be perfectly proper for us to extend Masonic recognition at once to those colored Lodges in our midst, if upon investigation, it should appear that they are properly organized, yet with reference to the balance, it is possible that we should wait and only extend them formal recognition as they are recognized by the Grand Lodges within whose jurisdiction they now are found. To take the opposite course, might

seem to savor of discourtesy as well as compulsion, and might tend to injure the cause of those whom we would help. But in the meantime, we should make a declaration of principles and urge upon our sister Grand Lodges the propriety of speedily placing themselves in a proper relation to their colored brethren. I would recommend the reference of this whole subject to a competent committee, who shall be instructed to investigate thoroughly and report the result of their labors and conclusions at our next Annual Communication.

WORSHIPFUL MASTERS AND THEIR RESPONSIBILITIES.

He who has not learned that Freemasonry has become a mighty, moving, moulding, power in the land, has evidently not been a very close observer of men and things. While it preserves its own legitimate sphere, and never aims to usurp or control the place or work of either Church or State; while it carefully refrains from all interference with questions, political or sectarian, yet, its influence is everywhere felt, permeating all branches of industry, entering into all the professions of life, and giving tone to all classes of society. Not only is it a power, but a power in the interests of humanity, a power for good. The moral atmosphere of our own State and of every State and community where it is found, is the better and purer for its existence; and yet, while admitting all this, and knowing it to be true, I never think of the possibilities of Masonry as compared with its work, what it might do, as compared with what it has done and is doing, without feeling that it falls far short of accomplishing for humanity all that it should; and whenever I meet my brethren in either Grand or subordinate Lodge, I feel like calling their attention to some one or more points, the proper observance of which would aid very much in remedying the state of affairs which we deplore. Most of you who are before me, either are or have been Masters of Lodges, or are eligible to that position, and in view of your relations to the fraternity, I wish to invite your attention to the responsibilities resting upon you in connection with this great work. Could I gain the ears of your Lodges, I would say to them, "Look well to the East," and place no one there who is not qualified, both mentally and morally to fill the position with

credit to himself and honor to the fraternity. I would tell them never to elect any one as their Worshipful Master simply for the sake of paying him a compliment. Such compliments are usually to the craft very expensive affairs. Never place a brother in that position who, no matter how high his social position, or his mental or moral worth, either cannot or will not qualify himself for the faithful discharge of the duties pertaining thereto, or will not devote to them that time and attention which their importance demands. When social position and brilliant intellect can be combined with all the other qualifications necessary in making an efficient Master, of course, it is well that some reference should be had to them, but not unfrequently has Masonry suffered and Lodges been killed, by the placing of some brother in the East, who, while he stood high socially and professionally, was all too busy in other matters to give any attention to the duties of his office.

Again, I would counsel them never to put any one in the Oriental Chair, simply for the reason that he wishes to be placed there. Those who are the most anxious for Masonic position, who are constantly thrusting themselves forward and soliciting the votes of their brethren, are usually the ones who are the most lacking in the very qualifications necessary to filling well the position they seek. Whatever custom may prevail in other organizations, in Masonry, the office should seek the man, and not the man the office. It is all right for any one to desire to advance; to become all that he is capable of becoming; to fill any position for which he has the requisite qualifications; but whenever the ambition of a brother so far gets the better of his sense of propriety, that he enters into a systematic electioneering, button-holing canvass, in order to carry his ends, he, of all others, should not be placed over the deliberations of a Lodge.

Again, I would say to them, when you get the right man in the right place, if possible, keep him there; at least, do not hastily set him one side, because, forsooth, some ambitious aspirant is anxious for his position. True, changes should be sufficiently frequent to prevent, if possible, any brother coming to the conclusion that he holds a life-lease of his position; that it is his of right; and yet there are but few places in Masonry, or elsewhere,

in which ability, character and experience, are of more value, than in that occupied by the Worshipful Master. More than any other man does the Master give tone to his Lodge, and determine the estimation in which it is held by the world at large. To them he is very largely its representative, its exponent; and their conclusions with reference to the Lodge, will be favorable or otherwise, according to the character and standing of the man whom the Lodge has placed at its helm.

Again, the Master should be thoroughly versed in all the business and work of the Lodge, so that he may give direction to all its machinery. In doing this, not unfrequently the greatest skill may be utilized, and the most thorough experience is required; experience which can only come from years of service in that position. In many Lodges, however, the idea of *change* seems to prevail. The impression is, that as many of the brethren as possible, should have the opportunity of presiding in the East; and so it comes too often that the newly elected Master is hardly intrusted with the insignia of his authority, before the question is canvassed as to who shall be his successor. And so, in quick succession, the gavel passes from brother to brother. The curse of inexperienced rulers cripples the craft, until, at last, "no designs being found upon the trestle-board," the "confusion among the workmen" is sad indeed. The work which they present is neither oblong, square, or anything else which is regular or valuable. The workmen become disgusted, cease their labors, and the Lodge goes into a decline.

But, brethren, as I look around me to-day, I am compelled to admit, that at least, in one respect, the Lodges of this growing jurisdiction have made comparatively few mistakes this year. That they have certainly been very happy in their selection of brethren to preside over their destinies.

I see before me a representative body of men which, in point of intelligence and in every way, would compare favorably with any other in the land. I cannot be mistaken, then, when I say that you are all capable of qualifying yourselves fully for the faithful discharge of the trusts your brethren have placed in your hands. If you have not already done so, and if so, then you must be held responsible for doing it. You have no right to re-

gard your official position as a sinecure—as something merely honorary in its nature. It was neither created nor given to you for that purpose, and you should never have accepted it unless you intended to give it the time and attention its importance demands and to the best of your ability to meet its responsibilities and requirements. Determine to be and let your brethren see that you are a Master indeed. One whose authority they can and will respect; to whose decisions they will be glad to bow, and to whom they will never look for Masonic light in vain. You will be called upon frequently to decide questions of law and order. Never attempt at this point, to evade or shift responsibility; meet every issue squarely and never allow your decisions to be disrespected. Let your knowledge of Masonic jurisprudence be so thorough, that you will not be under the necessity of writing to the Grand Master for information on every question that arises, or else be left by erroneous decisions to place yourself in an awkward position, and to introduce confusion into the councils of the Lodge. And yet never attempt to make a *display* of authority. Never have the appearance of being arbitrary. Remember that you have solemnly promised “not to rule your Lodge with a rod of iron, or in an unjust and arbitrary manner.” And that to be a true Mason is everywhere and always to be a true gentleman. Respect the rights of your brethren, and endeavor to protect them in the exercise of the same. Stand in your own place at all times. Do not allow yourself to be so ignorant of our ritual, that when there is degree work to be done, you will be under the necessity of calling another to the East, and thus lower yourself in the estimation of your brethren, and cause them to feel that they have committed a serious mistake in placing the gavel in your hands.

By possessing a thorough knowledge of Masonry yourself, be prepared to dispense light and knowledge “to all uninformed brethren.” Above all, bring out and enforce by precept and example the moral teachings of our institution, and in doing this, you can never employ too much of your time or talent.

MAKING TOO MUCH OF MASONRY.

I know that sometimes we are cautioned against making too much of Masonry, and not unfrequently are we accused of doing

so, and yet in the true sense of the word, that were impossible. He whose attention is almost wholly absorbed by the forms and ceremonies of our order, is not making *too much* of Masonry; he is making *too little* of it; he is mistaking the shell for the kernel—the shadow for the substance. The same is true of him, who regards mainly the history or the jurisprudence of our institution; for while all these pertain to Masonry, and are interesting in themselves, and are by no means unimportant, yet, they are not Masonry! They are but little more than the husks—the dress in which Masonry is clad. I have known brethren who were perfectly familiar with our ritual, and could repeat it “*verbatim et literatim et punctuatim*” from beginning to end, and yet they were not Masons. I have also met those who were diligent students of Masonic history, were enthusiastic in their researches and yet they were not Masons, and also those who were versed in all its jurisprudence, perfectly familiar with its technicalities and able to split the finest judicial hair in the nicest possible manner, and yet in the truest sense of the word, they were not Masons. What then, you ask, is Masonry? We reply, “a system of morality veiled in allegory and illustrated by symbols.” If it is not morality, it is nothing—nothing worthy of either our time or attention—and its forms and ceremonies, its history and laws are valuable, and only valuable as they serve to direct our minds to this great central fact. If these things are so, is it *possible* for us to make *too much of Masonry*? Can we be too moral ourselves, or too diligent in teaching good morals to others? Masonry is “Temperance, Fortitude, Prudence and Justice, Brotherly Love, Relief and Truth.” Can we be too temperate, too prudent, too just? Is it possible for us to be too truthful? To sympathize with the suffering too strongly, stretch forth the helping hand too often, or cultivate the spirit of brotherly love too much. Masonry teaches us to be lovers of the arts and sciences; and in the morning of life as Entered Apprentices, to employ our minds in the attainment of useful knowledge; in manhood, as Fellow Crafts to apply our knowledge to the discharge of our respective duties to God, our neighbors and ourselves, that so in age, as Master Masons, we may enjoy the “happy reflections consequent on a well-spent life, and die in the hope of a glorious

immortality." Are not these things all good? Is it possible to bring out too prominently or make too much of teachings like these? If not, then we cannot make too much of Masonry. Our danger lies not in that direction, but rather in the opposite—we are making too little of it. It should mean to us far more than it does. We have not been half alive to its capabilities of blessing the human race. It opens out fields of usefulness into which we have scarcely entered. It presents to us means of alleviating the miseries of men, the efficiency of which we have hardly tested. Brethren, with some of us, the day is far spent and the night is at hand. What we do must be done quickly. Let us arouse from our slumbers; view these matters in their true light; no longer mistake the shadow for the substance; and, in the name of our Supreme Grand Master, let us go forth to make of Masonry all that it is capable of becoming to ourselves and others.

We hear now and then of another anti-masonic crusade. The anti-secret society fanatics for some years past, have been concentrating their forces. How best can we meet them?

We reply, by making Masonry a living reality, instead of a dead form; by embodying its principles in our lives, walking uprightly in our several stations before God and man, and squaring our actions by the square of virtue. Let us do this, and we will thus furnish the best possible refutation of their vile slanders; but if we take the opposite course—neglect our duty as Masons, prove false to our solemn engagements, profess one thing and do another—we will thus place weapons in the hands of our enemies which they will not be backward in using against us.

CONCLUSION.

Allow me to say, in conclusion, that, as years advance, there will be nothing that will thrill our soul with greater joy, or bring more sunshine to the evening of life, than the memory of good deeds, of days and months industriously employed in the service of God and humanity. On the other hand, nothing will add so much to our misery, and make the going out of life so dark, as the memories of selfishness and pride, of mis-spent moments, and abused privileges of opportunities of doing good, which have passed by unimproved, and of precious time idled

away. The evils of this latter course, are forcibly portrayed in the following lines :

- “I sit in the twilight dim,
At the close of an idle day,
And hear the soft, sweet hymn
That rises far away,
And dies on the evening air;
Oh! all day long, they sing their song,
Who toil in the valley there.
- “But never a song sing I,
Sitting with folded hands;
The hours pass me by,
Dropping their golden sands;
And I list from day to day,
To the tick, tick, tock, of the old brown clock,
Ticking my life away.
- “And I see the sunlight fade,
And I see the night come on,
And then, in the gloom and shade,
I weep for the day that is gone—
Weep and wail in pain—
For the mis-spent day that has flown away
And will not come again.
- “Another morning beams,
And I forget the last,
And sit in my idle dreams,
’Till the day is over past;
Oh! the toiler’s heart is glad,
For the day is gone, and the night comes on;
But mine is sore and sad.
- “For I dare not look behind;
No golden shining sheaves,
Can I ever hope to find;
Nothing but withered leaves.
Ah! dreams are very sweet!
But will it please, if only these
I lay at the Master’s feet?
- “And what will the Master say
To dreams, and nothing more?
Oh, idler all the day!
Think e’er thy life is o’er,
And when the day grows late,
Oh, soul of sin! will he let you in
There at the pearly gate?

“Oh! idle man, beware!
On to the field of strife!
On to the valley there,
And live a useful life—
Up! do not wait a day!
For the old brown clock, with its tick, tick, tock,
Is ticking your life away.”

Brethren, through your suffrages, I have been honored in being called to preside over your deliberations for three successive years, and to me, they have been emphatically years of hard work. Often have I been compelled to burn the midnight oil in my endeavors to meet faithfully the extra responsibilities involved by my official position. The correspondence of the Grand Master is large, and constantly increasing. Many of the decisions I have rendered, have been not in accordance with the law, as I would have it, but with the law as I found it. I cannot flatter myself that my administration has been free from mistakes. I can only say, that in every instance, I have aimed to do that which was for the best interests of all concerned. As to what has been my success, I leave others to judge. I feel that the time has come, when my official relations to you should cease, and while I thank you sincerely for your many tokens of confidence and appreciation, I must positively decline a re-election. But, while I return once more, to my position in the rank and file of our great brotherhood, I intend to be none the less active, or take any the less interest in the great work we have in hand. As year after year we have labored side by side, our attachments have been constantly strengthening. That we may all be spared to see each other face to face, at our next Annual Communication, and eventually be gathered into the Grand Lodge above, is my earnest prayer.

CHARLES GRISWOLD,
Grand Master.

On motion of Bro. A. T. C. Pierson, the address was referred to a committee of three for subdivision and reference.

The Grand Master appointed Bros. J. C. Munro, S. R. Merrell and J. A. Olds, such committee.

REPORT OF COMMITTEE ON LEGISLATION.

On motion, the report of the committee to procure legislation relative to the Act of Incorporation, was taken up and discussed.

On motion of Bro. A. J. Edgerton, the report was referred to a special committee.

Bro. H. R. Wells offered the following, and moved its reference to the special committee. So ordered.

Resolved, That the committee also report what in their opinion is necessary for subordinate Lodges in this jurisdiction, which have been heretofore incorporated under the act referred to, to protect their property interest.

The Grand Master appointed as such committee, Bros. A. J. Edgerton, H. R. Wells and O. G. Miller.

REPORT OF COMMITTEE ON GRAND MASTER'S ADDRESS.

To the Most Worshipful Grand Lodge of Minnesota :

Your committee, to whom was referred the M.·. W.·. Grand Master's address for subdivision and reference, would respectfully recommend :

- 1st. That so much thereof as relates to the decease of eminent brethren, be referred to a special committee of three.
- 2d. That so much as relates to Dispensations granted, be referred to Committee on Lodges under Dispensation.
- 3d. That so much as relates to decisions made during the year, be referred to Committee on Masonic Jurisprudence.
- 4th. That so much as relates to dual membership, be referred to Committee on Ancient Landmarks.
- 5th. That so much as relates to the Grand Lodge of Colombia, be referred to the Committee on Ancient Landmarks.
- 6th. That so much as relates to colored Masonry, be referred to a special committee of five, with instructions to report at this Communication if practicable, and if not, at our next Annual Communication.
- 7th. That the residue of the address be referred to a special committee of three.

J. C. MUNRO,
S. R. MERRELL, } *Committee.*
J. A. OLDS,

Which was adopted.

The Grand Lodge was called off until 7 1-2 o'clock P. M.

EVENING SESSION.

7 1-2 o'clock P. M.

The Grand Lodge resumed labor ; same officers as at previous session, with addition of R.·. W.·. J. C. Braden, Deputy Grand Master.

A very interesting but rather *peculiar* address was delivered by Past Grand Master G. B. Cooley, a copy of which he declined to furnish for publication, much to the regret of the brethren who were so fortunate as to be present during its delivery.

Past Grand Master Stansbury then, in a few well-chosen remarks, presented the matter of finishing the Washington Monument, to the Grand Lodge. On his conclusion, it was, on motion of Bro. A. T. C. Pierson,

Resolved, That the matter presented by M. W. Bro. Stansbury, together with the action of this Grand Lodge had in 1858, be referred to a special committee of three.

M. W. Bros. A. T. C. Pierson, G. B. Cooley, and R. W. Wm. Lee, were appointed such committee.

On motion of Bro. Pierson, Bros. O. H. Page, J. A. Olds and J. A. Garver were appointed the Committee on Pay Roll.

STANDING COMMITTEES.

The Grand Master announced the appointment of the Standing Committees:

On Visiting Brethren.—Bros. E. P. Barnum, John H. Thompson.

On Ancient Landmarks.—Bros. A. C. Smith, P. P. Hubbell, J. W. Morford, E. A. Gove, Henry Kreis.

On Unfinished Business.—Bros. Edgar Nash, C. O. Ball, P. B. Smith.

On Masonic Jurisprudence.—Bros. G. B. Cooley, W. T. Rigby, I. B. Cummings.

On Appeals and Grievances.—Bros. W. J. Parsons, C. H. Benton, H. W. Hill, D. B. Loomis, A. Marden.

On Returns of Lodges.—Bros. C. N. Daniels, W. G. Dye, O. Whitman, S. A. Plumley, B. Ayshford, E. Wing, J. C. Munro, F. B. Fobes, Wm. Steadman.

On Lodges U. D.—Bros. J. C. Braden, B. H. Langley, J. M. McMasters.

On Grand Treasurer and Grand Secretary's Accounts.—Bros. E. W. Durant, F. L. Smith, L. Z. Rogers.

On Appropriations.—Bros. H. R. Wells, W. H. Mills, F. B. Van Hoesen.

On Printing.—Bros. S. J. Prentiss, Grand Secretary, G. A. Camp.

On Auditing.—Bros. O. G. Miller, John Noble, W. P. Jewett.

On Foreign Correspondence.—Bros. A. T. C. Pierson, Aaron Goodrich, D. B. Loomis.

SPECIAL COMMITTEES.

On Deceased Brethren.—Bros. S. R. Merrell, J. R. Creighton, D. M. Baldwin.

On Colored Masons and Colored Masonry.—Bros. A. T. C. Pierson, Chas. Griswold,* Noah Lathrop, W. H. Hall, John House.

On Residue of Grand Master's Address.—Bros. W. G. Dye, S. J. Willard, Clarence Smith.

RESOLUTIONS.

Bro. G. A. Camp offered the following resolution, which was referred to the Committee on Grand Treasurer and Grand Secretary's Books:

Resolved, That it shall be the duty of the Grand Treasurer to deposit in the name of the Grand Lodge, in some bank to be approved by the M.·. W.·. Grand Master, all of the current funds of the Grand Lodge in his possession.

On motion of Bro. D. B. Loomis, it was

Resolved, That the M.·. W.·. Grand Lodge proceed to the election of officers at 3 1-2 o'clock P. M., to-morrow.

The Grand Lodge was called off until 10 o'clock A. M., to-morrow.

SECOND DAY.

WEDNESDAY, January 12, 1876—10 A. M.

The Grand Lodge resumed labor.

M.·. W.·. Charles Griswold, G.·. M.·., presiding, and officers as on the previous day.

Minutes of the sessions of yesterday were read and approved.

M.·. W.·. N. P. Langford, Past Grand Master of Montana, visited the Grand Lodge and was received with the honors due his rank.

REPORT OF THE COMMITTEE ON MASONIC JURISPRUDENCE.

To the M.·. W.·. Grand Lodge, now in session:

Your Committee on Masonic Jurisprudence, to whom was referred the decisions of the Grand Master made during the past year, as contained in his address, having had the same under consideration, report that they find the same correct and in accordance with Masonic usage.

G. B. COOLEY,	} Committee.
I. B. CUMMINGS,	
W. T. RIGBY,	

* The Grand Master was put on the committee by the Grand Lodge, on motion of Bro. Pierson. G.·. S.·.

On motion of Bro. H. R. Wells, the decisions were considered separately, and were each approved by the Grand Lodge.

REPORT OF COMMITTEE ON LODGES U. S. D. S.

The following report was adopted :

To the Most Worshipful Grand Lodge, now in session :

Your Committee on Lodges U. S. D. S., have examined the work and returns of LaFayette Lodge, at Brownsdale; Granite Lodge, at Granite Falls; Newport Lodge, at Newport; Delta Lodge, at Marshall; Grand Meadow Lodge, at Grand Meadow; Kellogg Lodge, at Kellogg; Prairie Lodge, at Blooming Prairie; Janesville Lodge, at Janesville; and Bismarck Lodge, at Bismarck; and find the work is such as we are authorized to receive, and believing that the interests of the craft will be promoted thereby, we respectfully recommend that charters be granted to each, upon a compliance with the Constitution of the M. S. W. S. Grand Lodge, in such cases provided. And also recommend that the Dispensation of Winslow Lewis Lodge, at Osseo, be continued without additional fees.

J. C. BRADEN,	} Committee.
B. H. LANGLEY,	
JAS. M. McMASTERS,	

Grand Master Griswold presented credentials appointing him the Representative of the Grand Lodge of Kansas. Ordered to be placed on file.

REPORT OF COMMITTEE ON THE RESIDUE OF THE ADDRESS.

The following report was adopted :

To the M. S. W. S. Grand Lodge of Minnesota :

Your Committee, to whom was referred the "residue of the M. S. W. S. Grand Master's address," would respectfully report :

First.—That we heartily endorse in every particular the sentiments expressed by the Most Worshipful Grand Master in regard to "Worshipful Masters and their Responsibilities," and would recommend that this section be carefully read and discussed in the Lodges of this jurisdiction. We are satisfied that the older members of our fraternity, from their observation and experience, will fully appreciate and coincide with the opinions uttered in this part of the address.

Second.—That the section of the address relating to the subject of "Making too much of Masonry," meets with our cordial approval, and the moral principles inculcated by our Most Worshipful Grand Master, in this section, we recognize as the fundamental corner-stone of our structure, and should be impressed upon the minds of candidates during their advancement, upon the brethren in their Lodge and social intercourse, and especially in their demeanor to the profane and the world at large. We would recommend, that Worshipful Masters make this feature of the

address a subject for frequent consideration and discussion in their Lodges.

Third.—That the counsel and advice embraced in the concluding portion of the address we recognize as coming from a worthy brother whose life and example has always shown him to be one who has practiced the precepts he has endeavored to inculcate; and should it be the will and pleasure of this Grand Lodge to relieve him from the duties of his high official position in accordance with his request, we feel assured that the entire brotherhood in this State will unite with us in expressing the sentiment, that a faithful, conscientious Grand Master, whose integrity is unquestioned, leaves us from that position with our unfeigned regrets. We appreciate his usefulness and the honor, dignity and high character he has bestowed upon the craft in this jurisdiction. May we emulate his example.

Fraternally submitted,

WALTER G. DYE, }
S. J. WILLARD, } *Committee.*
C. SMITH, }

The Grand Lodge was called off until two o'clock P. M.

AFTERNOON SESSION.

WEDNESDAY, January 12, 1876—2 o'clock P. M.

The Grand Lodge resumed labor, officers as at the morning session.

RESOLUTION.

Bro. J. C. Braden offered the following resolution, which was adopted:

Resolved, That the jewels of the late Yellow Stone Lodge, now in the possession of Bismarck Lodge, U. D., be presented to said Bismarck Lodge, U. D.

Bro. Edgar Nash offered a resolution, which was ruled out of order, by the Grand Master.

ANCIENT LANDMARKS.

The Committee presented the following report, which was adopted:

To the M. W. Grand Lodge, now in session:

Your Committee on Ancient Landmarks, to whom was referred the

subject of the communication of the G. . M. . of Colombia, having had the same under consideration, beg leave to submit the following report:

That, in the opinion of your committee, the Grand Master acted correctly in refusing an affirmative response to the request. It is no part of Masonry to interfere in the civil or political policy of any State or nation. This position is too well established to admit of argument.

The Committee on Ancient Landmarks, to whom was referred that part of the M. . W. . Grand Master's address which referred to dual membership, have had the same under consideration, and beg leave to submit the following report:

That there is nothing in the Ancient Landmarks pertaining to dual membership.

That this Grand Lodge has on previous occasions forbidden such membership, (see 1871,) and your committee do not feel at liberty to recommend a different course. In 1874 the Grand Lodge repealed the resolution of 1871, in face of a sound committee report adverse to such action. (See page 34, Proceedings 1874.)

The action of that Grand Lodge has undoubtedly produced the fruits of which our G. . M. . complains. Your committee would therefore recommend the re-enactment of 1871, and the resolution reported by the committee in 1874, the latter amended so as to read as follows:

Resolved, That hereafter the committee on granting charters report specifically who shall be considered as charter members, and that the issuance of the charter shall be considered as terminating the membership of such in any other Lodge; and all M. . Masons signing a petition for a Dispensation for a new Lodge shall be clear of all dues to any Lodge or Lodges of which he was theretofore a member.

Respectfully submitted,

A. C. SMITH,	} Committee.
P. P. HUBBELL,	
E. A. GOVE,	
HENRY KREIS,	
J. W. MORFORD,	

REPORT OF COMMITTEE ON GRAND TREASURER AND GRAND SECRETARY'S ACCOUNTS.

The following report was received and laid upon the table, in hopes of further information before final action:

To the M. . W. . Grand Lodge of Minnesota:

The Committee on Grand Treasurer and Grand Secretary's Accounts and Books, respectfully report that they have examined the same as carefully as the circumstances will allow.

GRAND TREASURER'S ACCOUNTS.

They find the Grand Treasurer's accounts correct in all particulars, with canceled vouchers for all payments, leaving a balance on hand of \$37.72.

GRAND SECRETARY'S ACCOUNTS.

They find the state of the Grand Secretary's accounts, previous to reception of dues for this Grand Lodge, as follows:

E. D. B. Porter, Grand Secretary, in account with Grand Lodge:

DR.

1875. To balance in his hands, as per report last year..... \$587.33

Received for charter fees—

Ben Franklin Lodge, No. 114..... 25.00

Elgin Lodge, No. 115..... 25.00

Khurum Lodge, No. 112..... 25.00

Excelsior Lodge, No. 113..... 25.00

For Dispensations—

Janesville, U. S. D. S. 20.00

Grand Meadow, U. S. D. S. 20.00

Kellogg, U. S. D. S. 20.00

Blooming Prairie, U. S. D. S. 20.00

Winslow Lewis, U. S. D. S. 20.00

\$787.33

CR.

1875. January 12th. By amount paid Grand Treasurer..... \$249.00

Balance due the Grand Lodge..... \$538.33

For which he has claims on the Grand Lodge—

For bringing up Grand Lodge Registry when completed... \$250.00

Salary for December..... 41.67

\$291.67

M. S. W. Grand Master reports that he holds eighty dollars Dispensation fees, which may be a part of the above debit.

Your committee find that Wm. S. Combs, Grand Secretary *pro tem.*, has received, of the returns of Lodges for 1875, and for fees for charters, \$3,471.00.*

We find that the following Lodges report that they have sent moneys to Bro. Porter, for dues for 1875, as follows, which are not yet accounted for:

North Star, No. 23..... \$41.50	High Forest, No. 85..... \$15.50
Morning Star, No. 29..... 25.00	Doric, No. 87..... 48.00
Oriental, No. 34..... 31.50	Fraternal, No. 92 (1873-4-5). 60.50
Cannon River, No. 52..... 23.00	Unity, No. 93..... 265.0
Chain Lake, No. 64..... 18.50	Keystone, No. 94..... 48.00
Joppa, No. 76..... 22.00	Sherburne, No. 95..... 36.00
Howard, No. 82..... 19.50	Elgin, No. 115..... 55.50

Total.....\$471.00

* For Bro. Combs' statement, see Appendix.

We do not know if—

Wapahasa Lodge, No. 14, has paid amount as per returns*..... \$56.50
 Minneiska Lodge, No. 74, has paid amount as per returns..... 15.00
 Tyrian Lodge, No. 86, has paid amount as per returns..... 40.00
 as there are no representatives present. Nor if Rochester Lodge, No. 21,
 as the representative does not know the amount sent, and we find no re-
 turns. Representative approximates dues of Lodge about \$100.00. The
 importance of the financial condition of the Grand Lodge requires the
 most careful attention, and the above is submitted without comment.

E. W. DURANT, }
 FRED. L. SMITH, } *Committee.*
 L. Z. ROGERS, }

RESOLUTIONS—BONDS.

Bro. B. H. Langley presented the following resolutions:

Resolved, That the R. W. Grand Treasurer and Grand Secretary be hereafter required to give bonds in the sum of five thousand dollars each, with two or more sureties, to be approved by the M. W. Grand Lodge or the M. W. Grand Master.

Resolved, That the R. W. Grand Secretary be required to pay all moneys that may come into his hands to the Grand Treasurer at once, on receipt of the same.

Resolved, That all moneys due this Grand Lodge shall be paid to the Grand Secretary, and all moneys expended for any purpose shall be paid from the Treasury, except the pay rolls, upon a proper order or voucher being presented for the same.

Resolved, That all orders on the treasury shall be signed by the M. W. G. Master and countersigned by the R. W. G. Secretary.

Resolved, That the Grand Secretary shall be required to keep a ledger account with each subordinate Lodge and the Grand Lodge.

Bro. G. S. Ives offered the following amendment, which was adopted:

That Sec. 1st of said resolution be amended by adding thereto the words, "for the faithful performance of the duties of their respective offices, and for the faithful accounting of all moneys that may come into their hands as such officers."

The resolutions as amended were adopted.

BILLS AND CLAIMS.

The following were presented and referred to Committee on Appropriations:

* Present G. S. received the money from the Lodge Jan. 20th.

Pioneer-Press Co., for printing G. . M. . address.....	\$ 20 50
Minnesota R. . A. . C. . No. 1, for rent.....	250 00
Claim of Bro. G. H. Millard for fee paid to P. . G. . M. . Nash for Dispensation.....	20 00

RESOLUTION.

On motion of Bro. S. J. Prentiss, it was

Resolved, That the resolution on page 37, printed Proceedings of 1869 of the M. . W. . the Grand Lodge of Minnesota, authorizing the R. . W. . the Grand Secretary to provide a suitable room for the use of the Grand Lodge, be and the same is hereby rescinded.

ELECTION OF GRAND OFFICERS.

The hour having arrived for the election of Grand Officers for the ensuing year,

Bros. O. G. Miller, E. P. Barnum, S. P. Carpenter, and J. W. Morford, were appointed tellers.

Bro. J. C. BRADEN, Litchfield, was elected.....Grand Master.

P. . G. . Masters A. T. C. Pierson and G. B. Cooley were appointed a committee to inform Bro. Braden of his election, and introduce him to the Grand Lodge.

Bro. ISAAC B. CUMMINGS, Winona, was elected....Deputy Grand Master.

Bro. HENRY R. WELLS, Preston, was elected.....Grand Senior Warden.

Bro. A. J. EDGERTON, Mantorville, was elected....Grand Junior Warden.

Bro. GEO. A. CAMP, Minneapolis, was elected.....Grand Treasurer.

Bro. A. T. C. PIERSON, St. Paul, was elected.....Grand Secretary.

The Grand Lodge was called off until 7 1-2 o'clock P. M.

EVENING SESSION.

7 1-2 o'clock P. M.

The Grand Lodge resumed labor, officers as in afternoon.

RETURNS OF LODGES.

Bro. Whitman presented the following report, which was adopted:

To the M. . W. . Grand Lodge, now in session :

Your Committee on Returns of Subordinate Lodges, would most respectfully beg leave to report, that they have had the matter under consid-

eration, and that only a portion of the returns of 1874, which are necessary to be had for reference, can be found, and your Committee are unable to proceed in the further discharge of their duties, and most respectfully ask to be relieved from further consideration.

J. N. DANIELS,	} Committee.
O. WHITMAN,	
S. A. PLUMLEY,	
J. C. MUNRO,	
FRANK B. FOBES,	

RESOLUTION.

On motion of Bro. G. B. Cooley, it was

Resolved, That the Committee on Returns of Lodges be relieved from any further duties at this session of the Grand Lodge, and that the whole matter relating to Returns of Lodges be referred to the Grand Secretary, to examine said returns and report to the G. . M. . in time to print in the printed proceedings.

GRAND SECRETARY'S ACCOUNTS.

Report of the Committee on Grand Treasurer and Grand Secretary's Accounts, was taken up. After discussion, the report was recommitted, and Bro. W. S. Combs was added to the committee, with instructions to confer with the Grand Secretary, Bro. Porter, and report at the morning session.

PETITION.

Bro. W. J. Parsons presented the petition of E. A. Hodson for restoration, and moved that it, and accompanying papers, be referred to a special committee.

So ordered; and Bros. S. E. Adams, H. R. Wells and G. B. Cooley were appointed.

REPORTS OF COMMITTEE ON APPEALS AND GRIEVANCES.

Bro. W. J. Parsons presented reports in the following cases: Corinthian Lodge, No. 67, *vs.* G. W. McEwing—Expulsion. Sent up for Review.

The Committee concluded their report with the following resolution, which was adopted:

Resolved, That the action had and taken in Corinthian Lodge, No. 67, of A. . F. . and A. . M. ., at Farmington, Minnesota, in the matter of charges against, trial and conviction thereon, and expulsion of G. W.

McEwing, a member of said Lodge, be and the same is hereby in all things fully affirmed by this M. W. Grand Lodge.

King Solomon's Lodge, No. 44, *vs.* J. G. Butterfield—Expulsion. Sent up for Review.

The Committee's report concluded with the following resolution, which was adopted:

Resolved, That the action of King Solomon's Lodge, No. 44, in the matter of the charges against, trial and conviction of, and expulsion therefrom of J. G. Butterfield, be, and the same is in all respects hereby fully affirmed by this M. W. Grand Lodge.

Mt. Tabor Lodge, No. 106, *vs.* L. R. Gould—Expulsion. Sent up for Review.

The Committee concluded their report with the following resolution, which was adopted:

Resolved, That the proceedings of Mt. Tabor Lodge, No. 106, A. F. and A. M., which resulted in the conviction and expulsion of Bro. L. R. Gould, a member of that Lodge, for unmasonic conduct, be, and they are hereby approved and affirmed.

The reports were each signed by the whole committee.

W. J. PARSONS,	} Committee.
C. H. BENTON,	
H. W. HILL,	
A. MARDEN,	
D. B. LOOMIS,	

In the case of

Charles Coggsell *vs.* Mystic Tie Lodge, No. 27—Appeal.

Bro. Bryant moved that the matter be referred back to the Lodge for new trial. It was so ordered.

On motion of Bro. H. R. Wells, it was

Resolved, That a committee of three be appointed to procure an office for the use of the Grand Secretary for the ensuing year, and that the committee report to-morrow forenoon.

The Grand Lodge was called off until 9 o'clock A. M., to-morrow.

THIRD DAY.

THURSDAY, January 13, 1876—9 A. M.

The Grand Lodge resumed labor.

M. . W. . Charles Griswold, Grand Master, presiding ; the other officers as before.

Minutes of yesterday's session were read.

Relative to recording the resolution ruled out of order on yesterday, the Grand Master said that he ruled it out because the Grand Lodge had previously decided that the subject should go over until next year ; but in deference to the wishes of the mover, would direct that the resolution, with his ruling, should go on the minutes. The resolution is as follows :

Resolved, That it is, at this time, inexpedient for this Grand Lodge to agitate the question of colored Masons or Masonry, or to attempt to fix the status of the so-called "Prince Hall Grand Lodge," of Boston, or the Lodges said to have been chartered thereby.

Thus amended, the minutes were approved.

PETITIONS.

Bro. N. Lathrop presented the petition of two colored Lodges in this jurisdiction, also of Lewis Hayden, on behalf of "Prince Hall Grand Lodge," for recognition.

The papers were referred to the Committee on "Colored Masons and Colored Masonry."

On motion of Bro. Lathrop, Bro. Aaron Goodrich was added to the above committee.

On motion of Bro. G. A. Camp, it was

Resolved, That the Committee on Grand Treasurer and Grand Secretary's Books be instructed to meet and adjust the accounts with Bro. E. D. B. Porter, Grand Secretary, and make their report to the M. . W. . Grand Master in time for the printed proceedings.

The Grand Lodge was called off until 2 o'clock P. M.

AFTERNOON SESSION.

2 o'clock P. M.

The Grand Lodge resumed labor ; officers as in the morning.
P. . D. . G. . M. . J. N. Castle was recorded present.

* * * * *

INSTALLATION.*

The hour having arrived, M.·. W.·. Charles Griswold, Grand Master, proceeded to install

Bro. J. C. Braden, M.·. W.·. Grand Master of Masons in Minnesota for the ensuing year.

M.·. W.·. J. C. Braden, Grand Master, then proceeded with the installation of

Bro. I. B. CUMMINGS.....R.·. W.·. Deputy Grand Master.
 Bro. HENRY R. WELLS.....R.·. W.·. Grand Senior Warden.
 Bro. A. J. EDGERTON.....R.·. W.·. Grand Junior Warden.
 Bro. GEORGE A. CAMP.....R.·. W.·. Grand Treasurer.
 Bro. A. T. C. PIERSON.....R.·. W.·. Grand Secretary.

The Grand Master announced the following

APPOINTED OFFICERS.

W.·. E. W. DURANT, St. John's, No. 1.....Grand Orator.
 W.·. Rev. E. R. LATHROP, Palestine, No. 79.....Grand Chaplain.
 W.·. J. H. MCKENNY, Meridian, No. 56.....Grand Marshal.
 W.·. ISAAC LINCOLN, King Solomon, No. 44.....Grand Standard Bearer.
 W.·. FRED. L. SMITH, Cataract, No. 2.....Grand Sword Bearer.
 W.·. JOHN H. BROWN, Sharon, No. 104.....Grand Senior Deacon.
 W.·. J. A. GARVER, Washington, No. 38.....Grand Junior Deacon.
 W.·. J. C. MUNRO, St. Paul, No. 3.....Grand Pursuivant.
 W.·. D. M. BALDWIN, Red Wing, No. 8.....Grand Senior Steward.
 W.·. J. M. McMASTERS, Star in the West, No. 60..Grand Junior Steward.
 W.·. A. RICHARDSON, Ancient Landmark, No. 5.....Grand Tyler.

Each of whom were present and installed except the Grand Orator and Grand Chaplain. The Grand Master directed that each should be installed in his respective Lodge.

WASHINGTON MONUMENT.

Bro. A. T. C. Pierson presented the following report, which was adopted:

* * * * *

Be it therefore resolved, That it is the sense of this Grand Lodge that the work of completing the Washington Monument is a National work, which should powerfully appeal to the hearts of the patriotic people of the United States, and to the National Legislature, and receive the cordial encouragement and liberal aid of every American Mason.

Respectfully submitted,

A. T. C. PIERSON,
 G. B. COOLEY, } *Committee.*
 WM. LEE,

* After the Installation, Bro. W. J. Parsons, on behalf of a number of brethren, presented, in his felicitous manner, to P.·. G.·. M.·. Griswold, an elegant P.·. G.·. M.·. jewel.

OFFICE FOR GRAND SECRETARY.

Bro. A. Goodrich presented the following report :

To the M. W. Grand Lodge of Minnesota :

The undersigned, upon whom was devolved the duty of procuring a proper apartment or office for the Grand Secretary for the ensuing year, report that the representatives of Minnesota Royal Arch Chapter, No. 1, of this city, have generously tendered to this Grand body the use of this hall and its adjuncts, "without money and without price," as will more fully appear by reference to the following :

MASONIC HALL,
OFFICE OF MINNESOTA ROYAL ARCH CHAPTER, No. 1, }
ST. PAUL, MINN., January 13th, 1876.

R. W. Bro. A. Goodrich, Chairman of Committee on Rent of Masonic Hall and Grand Secretary's Office :

DEAR SIR AND BRO.—We, the undersigned, composing the Council and Finance Committee of Minnesota Royal Arch Chapter, No. 1, take pleasure in tendering through your Committee, to the M. W. Grand Lodge of Minnesota, the free use, in future, of this Masonic Hall; also the room now used as the Grand Secretary's office.

Yours fraternally,

O. G. MILLER,
J. C. MUNRO,
S. D. DOWNS.

All of which, with feelings of pleasure and pride, your Committee respectfully submit to the consideration of this Grand Lodge.

AARON GOODRICH,
A. T. C. PIERSON, } Committee.
J. H. THOMPSON,

On motion of Bro. S. J. Prentiss, it was

Resolved, That the M. W. Grand Lodge of Minnesota accepts the tender made by the Council of Minnesota R. A. C., No. 1, and returns its grateful acknowledgments therefor.

REVISION OF CONSTITUTION.

Bro. A. T. C. Pierson, of the committee appointed at the Annual Communication in 1875, to revise the Constitution, made a verbal report, and suggested that the committee be remodeled, and report at the next Annual Communication; which was concurred in, and Bros. A. T. C. Pierson, G. B. Cooley, Aaron Goodrich, J. N. Castle and A. J. Edgerton were appointed.

REPORT OF COMMITTEE.

Bro. S. E. Adams, from the committee to whom was referred the petition of E. A. Hodson for restoration, presented a report, which was, on motion, recommitted, with instructions to report at the next Annual Communication.

PAY ROLL.

Bro. O. H. Page submitted the following report, which was adopted :

To the M. W. the Grand Lodge of Minnesota :

Your Committee on Pay Roll respectfully submit the following report :

GRAND OFFICERS.	MILEAGE.	PER DIEM	TOTAL.	TO WHOM PAID.
Charles Griswold, G. M. ....	.....	\$6 00	\$ 6 00	Charles Griswold.
J. C. Braden, D. G. M.	\$10 40	4 00	14 40	J. C. Braden.
I. B. Cummings, G. S. W.	8 30	6 00	14 30	I. B. Cummings.
G. A. Camp, G. T.	50	6 00	6 50	G. A. Camp.
G. B. Cooley, G. O.	50	6 00	6 50	G. B. Cooley.
F. B. Van Hoesen, G. S. B.	9 40	6 00	15 40	F. B. Van Hoesen.
I. H. Goodwin, G. J. D.	12 30	6 00	18 30	I. H. Goodwin.
O. H. Page, G. P.	13 00	6 00	19 00	O. H. Page.
J. M. Thompson, G. J. S.	15 00	6 00	18 00	J. M. Thompson.
PAST GRAND OFFICERS.				
D. B. Loomis, P. D. G. M.	2 00	.....	2 00	D. B. Loomis.
P. P. Hubbell, P. D. G. M.	8 30	.....	8 30	P. P. Hubbell.
W. T. Rigby, P. D. G. M.	7 50	.....	7 50	W. T. Rigby.
S. E. Adams, P. G. S. W.	5 60	.....	5 60	S. E. Adams.
S. R. Merrell, P. G. S. W.	12 00	.....	12 00	S. R. Merrell.
Edgar Nash, P. G. S. W.	50	.....	50	Edgar Nash.
A. C. Smith, P. G. J. W.	8 40	.....	8 40	A. C. Smith.
J. W. Morford, P. G. J. W.	6 10	.....	6 10	J. W. Morford.
E. P. Barnum, P. G. J. W.	11 40	.....	11 40	E. P. Barnum.
REPRESENTATIVES.				
St. Johns, No. 1, S. W.	2 00	6 00	8 00	H. M. Kent.
Cataract, No. 2, W. M.	50	6 00	6 50	J. C. Munro.
St. Paul, No. 3, W. M. ....	.....	6 00	6 00	C. H. Benton.
Hennepin, No. 4, W. M.	50	6 00	6 50	O. G. Miller.
Ancient Landmark, No. 5, W. M. ....	.....	6 00	6 00	C. O. Ball.
Dakota, No. 7, proxy.	1 60	6 00	7 60	O. Whitman.
Red Wing, No. 8, W. M.	3 30	6 00	9 30	C. N. Daniels.
Faribault, No. 9, W. M.	4 80	6 00	10 80	J. A. Lewis.
Mantorville, No. 11, W. M.	8 40	6 00	14 40	H. McMurtrie.
Mankato, No. 12, W. M.	8 60	6 00	14 60	H. Kreis.
Monticello, No. 16, W. M.	5 60	6 00	11 60	S. J. Prentiss.
Hokah, No. 17, proxy. ....	.....	6 00	6 00	W. H. Bennett.
Winona, No. 18, S. W.	8 30	6 00	14 30	J. M. Thompson.
Minneapolis, No. 19, W. M.	50	6 00	6 50	W. H. Harries.
Caledonia, No. 20, W. M.	22 00	4 00	26 00	B. Ayshford.
Rochester, No. 21, W. M.	10 40	6 00	16 40	R. D. Hatheway.
Pleasant Grove, No. 22, proxy.	13 00	6 00	19 00	J. E. Wing.
North Star, No. 23, W. M.	7 00	6 00	13 00	J. A. Canfield.
Wilton, No. 24, W. M.	8 60	6 00	14 60	Frank B. Fobes.
Western Star, No. 26, proxy.	11 00	6 00	17 00	E. A. Hotchkiss.
Blue Earth Valley, No. 27, S. W.	16 70	6 00	22 70	George B. Fish.
Clearwater, No. 28, S. W.	7 50	6 00	13 50	G. W. Boyington.
Morning Star, No. 29, proxy.	11 40	6 00	17 40	O. A. Horner.
Anoka, No. 30, J. W.	2 50	6 00	8 50	E. L. Deming.
King Hiram, No. 31, W. M.	5 00	6 00	11 00	L. Z. Rogers.
Sakatah, No. 32, W. M.	8 70	9 00	17 00	A. C. Dodge.
Star in the East, No. 33, W. M.	6 10	6 00	12 10	A. McKenzie.
Oriental, No. 34, W. M.	4 50	6 00	10 50	Wm. Lee.
Mt. Moriah, No. 35, W. M.	1 60	6 00	7 60	H. R. Wells.
Preston, No. 36, W. M.	13 20	6 00	19 20	John House.
Mystic Tie, No. 37, W. M.	10 00	6 00	16 00	James A. Garver.
Washington, No. 38, proxy.	8 90	6 00	14 90	I. Ingmundson.
Fidelity, No. 39, W. M.	8 10	6 00	14 10	H. D. Brown.
Carnelian, No. 40, proxy.	4 60	4 00	8 60	I. D. Warren.
Herman, No. 41, W. M.	6 20	0 00	12 20	A. P. Fitch.
Hope, No. 42, W. M. ....	.....	6 00	6 00	E. W. Repstock.
Harmony, No. 43, W. M.	9 50	6 00	15 50	Isaac Lincoln.
King Solomon, No. 44, J. W.	2 80	6 00	8 80	F. Cadwell.
Union, No. 45, W. M.	6 30	6 00	12 30	

PAY ROLL—(CONTINUED.)

REPRESENTATIVES.	MILEAGE.	PER DIEM	TOTAL.	TO WHOM PAID.
Concord, No. 47, W. M.	\$9 50	\$6 00	\$15 50	W. H. Hall.
Social, No. 48, W. M.	3 50	6 00	9 50	J. W. Murphy.
Rising Sun, No. 49, S. W.	.....	6 00	6 00	H. W. Hill.
Watertown, No. 50, W. M.	4 30	6 00	10 30	F. S. Coffin.
Acacia, No. 51, W. M.	1 80	6 00	7 80	C. Smith.
Cannon River, No. 52, S. W.	6 30	6 00	12 30	C. Bloomer.
Nicollet, No. 54, W. M.	7 50	6 00	13 50	G. F. Merritt.
Zion, No. 55, W. M.	6 50	6 00	12 50	J. H. McCourt.
Meridian, No. 56, S. W.	16 00	6 00	22 00	Wm. Strafford.
Blue Earth City, No. 57, proxy.	.....	6 00	6 00	Geo. W. Buswell.
Spring Valley, No. 58, S. W.	10 50	6 00	16 50	B. F. Farmer.
Temple, No. 59, W. M.	9 70	6 00	15 70	C. L. Todd.
Star in the West, No. 60, S. W.	11 40	6 00	17 40	J. M. McMasters.
Star, No. 62, W. M.	4 00	6 00	10 00	J. H. Smart.
Illustrious, No. 63,	9 90	6 00	15 90	J. A. Wells.
Golden Rule, No. 65, S. W.	2 00	6 00	8 00	David Hanna.
Madellia, No. 66, W. M.	8 50	6 00	14 50	W. R. Marvin.
Corinthian, No. 67, W. M.	2 10	6 00	8 10	L. P. Dodge.
Mystic Star, No. 69, S. W.	14 80	6 00	20 80	B. F. Tillotson.
Paynesville, No. 71, proxy.	7 10	6 00	13 10	N. Lathrop.
Lansing, No. 72, J. W.	8 00	6 00	14 00	T. B. Morrill.
Eureka, No. 75, W. M.	10 20	6 00	16 20	John D. Allen.
Joppa, No. 76, W. M.	11 10	6 00	17 10	J. G. Thompson.
Tuscan, No. 77, W. M.	8 00	6 00	14 00	G. W. Comee.
Palestine, No. 79, W. M.	15 00	6 00	21 00	J. A. Olds.
Henderson, No. 80, S. W.	4 80	6 00	10 80	C. P. Thimens.
Constellation, No. 81, S. W.	15 40	6 00	21 40	Charles Shultz.
Howard, No. 82, W. M.	5 00	6 00	11 00	Smith Dewees.
Huram Abi, No. 83, W. M.	7 40	6 00	13 40	H. George.
Oriental, No. 84, proxy	12 30	6 00	18 30	Geo. F. Goodwin.
High Forest, No. 85, S. W.	9 50	6 00	15 50	C. Converse.
Doric, No. 87, W. M.	13 00	6 00	19 00	Luke Kellogg.
Golden Fleece, No. 89, J. W.	7 80	6 00	13 80	S. A. Plumley.
Good Faith, No. 90, W. M.	18 80	6 00	24 80	Alex. Fiddes.
Antiquity, No. 91, W. M.	18 00	6 00	24 00	W. F. Dickinson.
Unity, No. 93, proxy.	7 50	6 00	13 50	S. P. Carpenter.
Key Stone, No. 94, W. M.	15 00	6 00	21 00	T. J. Murfin.
Sherburne, No. 95, J. W.	3 50	6 00	9 50	J. Featherstone.
Libanus, No. 96, W. M.	12 10	6 00	18 10	S. C. Clark.
Prudence, No. 97, W. M.	14 80	6 00	20 80	C. H. Smith.
Charity, No. 98, W. M.	10 30	6 00	16 30	A. Marden.
Corner Stone, No. 99, W. M.	.....	.....	25 00	A. Bradenberg.
Aurora, No. 100, W. M.	22 20	6 00	28 20	H. G. Coykendall.
Fraternity, No. 101, W. M.	17 80	6 00	23 80	C. C. Goodnow.
Lebanon, No. 102, W. M.	10 00	6 00	16 00	B. A. Mann.
Bethel, No. 103, J. W.	.....	.....	12 50	M. L. Holley.
Sharon, No. 104, proxy.	10 40	6 00	16 40	J. H. Brown.
Shilo, No. 105, W. M.	.....	.....	30 00	.....
Relief, No. 108, S. W.	7 00	6 00	13 00	O. H. Phillips.
Pickwick, No. 110, J. W.	.....	.....	10 50	Wm. Steadman.
Carver, No. 111, W. M.	3 00	6 00	9 00	W. H. Mills.
Khurum, No. 112, W. M.	50	6 00	6 50	E. A. Gove.
Excelsior, No. 113, W. M.	4 00	6 00	10 00	O. C. Meaker.
Elgin, No. 115, W. M.	12 00	6 00	18 00	G. Bryant.
Total.....	.....	.....	1,498 30	.....

O. H. PAGE,
JAS. A. GARVER, } Committee.
JAS. A. OLDS,

The Grand Treasurer paid the amounts as per receipts attached to the report.

REPORT OF COMMITTEE ON APPROPRIATIONS.

Bro. H. R. Wells submitted the following report, which was adopted :

To the M. W. Grand Lodge of Minnesota, now in session :

Your Committee on Appropriations, having duly considered the matters pertaining to their duties, and matters referred to them, respectfully recommend the following appropriations, in the amounts and for the purposes stated respectively, viz. :

For the M. W. G. M. expenses for 1875.....	\$300 00
For R. W. Grand Secretary's salary for 1876	500 00
For R. W. Grand Secretary's contingent expenses, including postage, stationery and blanks	100 00
For A. Richardson, G. T. for 1876.....	50 00
For R. W. A. T. C. Pierson, as Chairman of Com. on Foreign Correspondence.....	250 00
For pay roll, 1876	1,498 30
For printing Grand Lodge proceedings, 1876.....	600 00
For insurance Grand Lodge property, 1876.....	33 00
For Pioneer-Press Co., for printing G. M. address.....	20 50
For Dudley Bros., for stationery, for present session.....	6 75
For Minn. Royal Arch Chapter, No. 1, for use of office for G. Secretary, gas and fuel, 1875.....	50 00
For R. W. Wm. S. Combs, Grand Secretary, during present session	25 00
For R. W. Rev. J. R. Creighton, Chaplain	25 00
To reimburse Bro. Geo. H. Millard (see page 45).....	20 00
For fifty charters, if necessary.....	75 00

\$3,553 55

H. R. WELLS,	} Committee.
W. H. MILLS,	
F. B. VAN HOESEN,	

The Grand Lodge was called off until 7 1-2 o'clock P. M.

EVENING SESSION.

7 1-2 o'clock P. M.

The Grand Lodge resumed labor.

M. W. J. C. Braden, Grand Master, presiding.

RESOLUTIONS.

On motion of Bro. Griswold, it was

Resolved, That the present Committee on Printing be directed to contract for the printing of Report on Foreign Correspondence for the coming year in advance of the next Annual Communication, and also for the printing of the proceedings of said Communication.

On motion of Bro. Fred. R. Smith, it was

Resolved, That the reports of the District Deputies to the Grand Master be omitted from the printed proceedings.

No further business appearing. at 11 o'clock P. M., the Twenty-third Annual Communication of the M. W. Grand Lodge of Minnesota was closed in AMPLE FORM, and with prayer by Bro. P. P. Hubbell, a Mason of *fifty-six* years' standing.

J. C. BRADEN,

Grand Master.

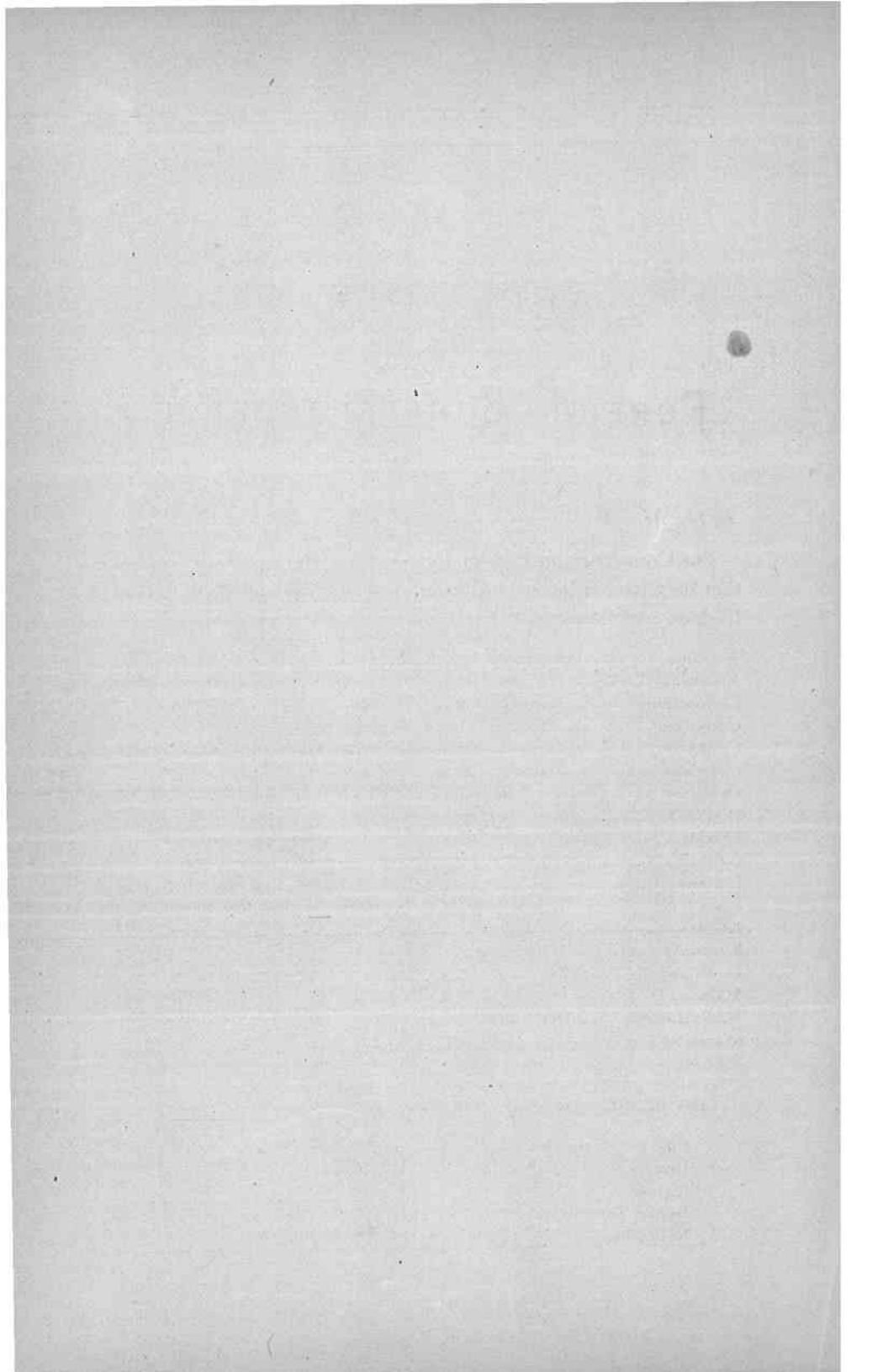
A. T. C. PIERSON,

Grand Secretary.

COMPILED FROM RETURNS.

No. of Lodges on the roll.....	124
No. that have ceased to work.....	9
No. of working Lodges.....	115
No. represented during the session.....	91
No. making returns.....	113
No. initiated.....	476
No. passed.....	427
No. raised	436
No. joined	178
No. demitted.....	217
No. suspended.....	18
No. expelled.....	2
No. stricken from the roll	205
No. died.....	38
Whole number of members.....	5,967
Whole amount of dues	\$4,287 00
Not paid to Grand Treasurer.....	537 00

APPENDIX.



APPENDIX A.

FOREIGN CORRESPONDENCE.

To the M. W. Grand Lodge of Minnesota :

The Committee on Foreign Correspondence respectfully report, that they have received and examined, the proceedings of Grand Lodges, as follows :

Alabama	December, 1874	Missouri.....	October, 1875
Arkansas.....	October, 1874	Mississippi.....	February, 1875
Connecticut.....	January, 1875	Montana.....	October, 1874
California	October, 1874	New Hampshire.....	May, 1874
Canada	July, 1875	New Jersey.....	January, 1875
Colorado	October, 1874	New York.....	June, 1875
Delaware	June, 1874	North Carolina....	December, 1874
Dist. of Col.....	November, 1874	Nevada.....	November, 1874
Florida.....	January, 1875	New Brunswick....	September, 1875
Georgia	October, 1874	Ohio.....	October, 1874
Indiana.....	May, 1875	Pennsylvania	December, 1874
Iowa	June, 1875	Tennessee.....	November, 1874
Kansas.....	October, 1874	Texas	June, 1875
Kentucky.....	October, 1874	Utah.....	November, 1874
Louisiana.....	February, 1875	Vermont.....	June, 1874
Maine	May, 1875	Virginia.....	December, 1874
Massachusetts.....	December, 1874	Wisconsin.....	June, 1875
Maryland	May, 1875	Washington Territory..	Sept., 1874
Michigan.....	January, 1875	West Virginia.....	November, 1874

Leaving unheard from on going to press :

British Columbia,
Illinois,
Idaho,
Indian Territory,
Nebraska,

Nova Scotia,
Oregon,
Quebec,
Rhode Island,
South Carolina.

As we have written to the Grand Secretaries of each of the Grand Lodges whose proceedings have not been received, for a copy, we are in hopes to include them in an addenda.

We received the proceedings of the convention which organized a Grand Lodge at Manitoba, but some kind *friend* borrowed the copy without our knowledge, and has failed to return it.

Our recollection is, that delegates from four or five Lodges located in Manitoba, with the sanction and presence of the Provincial Grand Master of the District, met in Convention early in 1875; adopted a Constitution and regularly organized a Grand Lodge; the Grand officers in number and titles conforming to the English Constitutions.

In one or two tables we have noticed the name, "Grand Lodge of Wyoming," and rumor says that a Grand Lodge was organized—or an attempt made—some two or three years since. As yet we have no tangible evidence of the fact.

So, too, of Dakota. We heard incidentally that the brethren in that Territory had organized a Grand Lodge. Dakota forms part of the western boundary of Minnesota, but our State is so large that the news from Dakota apparently reaches other parts of the United States first.

The Grand Lodge of Quebec has never honored our Grand Lodge with a copy of her proceedings. We know that they have been printed from the notice of various of the reporters. We could not see our way clear to extend the welcoming hand until their difficulties were settled with the Grand Lodge of Canada. If correspondence—our proceedings have been regularly mailed—is withheld as a punishment for our contumacy,—and they think so—all right.

We have received divers—doubtless interesting—documents, purporting to emanate from the Grand Lodge of Egypt, but as we do not read Arabic with sufficient fluency to enable us to translate readily, or Italian understandingly, we must forego the pleasure of presenting extracts. While about it, we may as well also confess that our education in the Portuguese language was sadly neglected. We were made painfully aware of the fact on attempting to read the "Boletim do Grande Oriente Unido E Supremo Conselho do Brazil;" as to the "Boletin del Gran Ori-

ente del Perú," we are inclined to think it is Spanish; but the "Bulletin du Gr.: Or.: de Belgique" gets us. We return thanks to the Grand Secretaries and reciprocate with our proceedings, hoping that each will have better luck than we have had in reading.

Following the good old-fashioned custom, we commence with

ALABAMA, 1874.

The Fifty-fourth Annual Communication of the Grand Lodge of Alabama, was held at Montgomery, December 7th, 8th, 9th and 10th, 1874.

Two hundred and twenty-three Lodges represented.

Three hundred and ninety-five on the roll. Of this number, the charters of eighty-one have been forfeited and nineteen are army numbers, leaving two hundred and ninety-five working Lodges in the jurisdiction.

M.: W.: Isaiah A. Wilson, G.: M.:, presiding.

Six Dispensations for new Lodges were issued during the year.

From his decisions, we select:

That a brother by demitting, surrenders certain rights; among these, the privilege of referring any difficulty he may have with a brother Mason to the Lodge for adjustment. Charges must be preferred in open Lodge, at a regular Communication, by a brother in good standing. Non-affiliated Masons are not competent to prefer charges.

When a brother has been suspended for a definite period, and his term of punishment terminated, he returns, *eo instanti*, to all the rights and privileges from which he was suspended, and is entitled to his demit, although an appeal, taken by him, to the Grand Lodge, may be pending; *provided* no new charges are preferred against him, and he has paid up all arrearages to his Lodge.

A non-affiliated Mason is not entitled to a Masonic burial.

That in this jurisdiction a Master Mason in good standing, and who is not in arrears to his Lodge, has a right, unconditionally, to demit, without assigning any reason or excuse for so demitting.

That a profane is not compelled to petition the Lodge nearest his residence for initiation.

The members of a Lodge, whose charter has been forfeited, must pay their dues to the Grand Lodge, before they are eligible to affiliation with any other Lodge. All the dues, property, and effects, of a Lodge whose charter is forfeited, escheats to the Grand Lodge, and the members must discharge their obligation to the Grand Lodge, and get the certificate of the Grand Secretary, before they can be affiliated; without such certificate the

Lodge to which they may apply for affiliation, knows nothing about them officially, and as they have no demits, they must set themselves right by the certificate of the Grand Secretary.

That a petition for initiation, which has been referred to a committee, may, after the report of said committee has been received by the Lodge, be re-referred to another committee, and the ballot postponed, if the members desire further time to reflect, and make up their opinion, and the good of the order requires further investigation into the qualifications, character, and standing of the petitioner. But no petition for initiation can be withdrawn, or otherwise disposed of, but by ballot, after it has been received by the Lodge.

That a Lodge cannot make any special assessment, Masonically binding upon its members, unless so authorized by its By-Laws.

A brother Master Mason, who stands suspended for non-payment of dues at the time of his death, is not entitled to, and should not receive, a Masonic burial.

That Masons ought not to turn out as a body, and in Masonic procession, except on what are recognized as Masonic occasions; that the unavailing of a Memorial Monument, erected to the memory of the Confederate dead, is not a Masonic occasion, and has no connection with, or relation to, the order. The occasion must be devoted to the interest of Masonry.

A seal is to authenticate documents from the Lodge, and no one has authority to affix it to any paper or document, unless it be a document from the Lodge, and issued by its authority. Hence, the Worshipful Master, answering a communication addressed to him on Lodge matters, has no authority to affix the seal of the Lodge to his answer.

Simply the persistent non-payment of dues does not constitute, in this jurisdiction, a Masonic offense of sufficient magnitude to authorize expulsion from the Lodge.

The testimony of a profane may be used on the trial of a brother, but if the witness is of notorious bad character, and has the reputation of being a common liar, a conviction should not be had upon his evidence alone.

That the Worshipful Master has no authority to give the casting vote in an election for officers, having previously voted.

A Lodge cannot entertain a petition for membership until it is satisfied the petitioner is a Master Mason. This fact must be fully established before any committee can be appointed to inquire into the character and standing of the petitioner.

That a brother belonging to a Lodge when it became dormant, does not, as a matter of course, regain his membership when the Lodge is revived, and if he wishes to join another Lodge, he must obtain from the Grand Secretary a certificate of his Masonic standing.

A conviction of a Mason by a court of the country does not authorize his expulsion by the Lodge, without a trial and judgment in the Lodge.

That lawful information of a brother being a Mason is obtained—

1st. From a personal knowledge that such an one is a M. . M. ., which knowledge can only be derived from due trial, and strict examination, or having sat in a regular Lodge of M. . M. . with him.

2d. From the oral declaration of a known M. . M. . that such an one is

a M.· M.·, such declaration being made as an avouchment, and in the presence of the party avouched for; provided the avoucher have personal knowledge that the one avouched for is a M.· M.·.

When a Master Mason's widow marries a profane, she thereby loses her right to aid and assistance from the fraternity. By her intermarriage her widowhood is merged in the wife, and she acquires a new protector.

We commend the following extract to the earnest attention of the brethren of this jurisdiction :

You will pardon me for urging upon you the importance of "making haste slowly," in all your deliberations. Legislation too hastily done, is infinitely worse than none at all, for it not only confuses and encumbers our proceedings, but must, sooner or later, be undone.

Meeting but once a year, your observation must have taught you that the wants of the craft in our jurisdiction cannot be supplied, without having time to well-consider the means, and digest the plans for strengthening our system of government. This cannot be done in one or two days. Your committees must have ample time to consider the various subjects discussed and questions decided, so that they may give to the Grand Lodge the ripe results of their deliberations for its final action. In this manner we may guard the ancient landmarks of our order from all innovations, and keep them as things sacred confided to our care, to be transmitted to those who are to succeed us, without spot or blemish.

Our idea is that no questions of new business should be entertained during the closing hours of the Annual Communications. All legislation should be completed before the election of officers.

We notice that in this Grand Lodge there are ten committees on Chartered Lodges, giving the returns of about thirty Lodges to each committee. By such a division of labor, each committee is enabled to make a detailed report, showing the condition of each Lodge.

We submit that the custom is far preferable to ours, submitting the returns of upwards of one hundred Lodges to a single committee. Of course such a committee cannot possibly critically examine all the returns; errors pass uncorrected, and the matter is necessarily left at loose ends.

The business of a Grand Lodge should be conducted with as much system and regularity as a merchant bestows upon his business. *Anything worth doing at all is worth doing well.*

The Committee on Appeals had twelve cases before them—some of a very trivial nature. We quote from the report :

A bad man, outside of the brotherhood, is powerless to do us harm; but wearing the badge of a Mason, made one of us, he can do a deal of injury,

and bring shame on those whose confidence he has abused. Beyond a per-
adventure, the surest way to prevent an outbreak of mischievous influence
in our midst, is to *keep the elements of mischief shut out of doors.*

* * * * *

External foes may rend the air with their most dismal howls, and open
on us their heaviest artillery; our battlements ever remain proof against
their fiercest assaults, while they themselves, maddened by the thought
that they can make no impression, miserably perish, self-consumed, before
those walls which they cannot scale.

One of the Committees on Charters reported as "incorrect" the
action of one Lodge which had suspended eight members for non-
payment of dues, "who were in arrears for only three months!"
A fit commentary on this new-fangled, and we believe *unmasonic*
notion, that a brother can be suspended or expelled for non-
payment of dues.

We quote from the report of a special committee to whom a
decision of a former Grand Master had been referred :

"A Mason having joined a church, the laws of which require a renuncia-
tion of Masonry, notwithstanding he holds a demit, is not entitled to its
benefits; neither is the widow of such an one so entitled after his death,"—
have had the same under consideration, and beg leave to make the follow-
ing report :

Should a member of the Masonic fraternity attach himself to any religious
denomination, the rules of which require him to renounce Masonry, this
act of so attaching himself, of itself, does not deprive him of the benefits
of Masonry; with these rules Masonry has nothing to do.

The Masonic order does not require or demand of its votaries any other
religious test than that of a belief in Deity; hence, the simple act of uniting
or joining such religious denomination is, of and within itself, no violation
of any Masonic law. But should the member, or Mason, thus joining
actually renounce Masonry, by thus renouncing Masonry he commits an
offense against Masonry, and for which he should be dealt with by the
Lodge having jurisdiction of the member, or Mason, thus offending.

A Report on Foreign Correspondence, reviewing the proceed-
ings of forty-four Grand Lodges, was presented by Bro. W. T.
Walthall.

He commends frankness; quoting from a past Grand Master of
California :

"I have the consoling reflection that having decided the question both
ways, I must have been correct in one case or the other." Many of us, in
other situations, might avail ourselves of a similar consolation, if we were
only frank enough to do it.

He says of that part of G. . M. . Griswold's address relating to Cuba :

With all respect and entire deference, we cannot but dissent in some degree, from both premises and conclusion. We can see nothing "political" or un-masonic in bringing the whole weight and influence of Masonry to bear upon any Government in behalf of an object of mere humanity. Masonry belongs to this world, its membership consists of human beings, and it is impossible utterly to ignore other human institutions. If we may apply to the "powers that be" in the political world for the incorporation of a Grand or subordinate Lodge, or if we may unite with them in laying the corner stone of a public edifice, why may we not petition them in behalf of our own persecuted brethren and their suffering families in any part of the world, where their interference might probably be available for relief? There are limitations to the application of all finite principles, and we may err by pushing even a sound Masonic principle so far as to interfere with the counter principle which checks and restrains it.

The following from his comments on Montana, has our hearty approbation :

Against one expression, however, and only one, we would enter a respectful protest. This is, where, in speaking of the necessity of administering Masonic discipline, he says, "we may no longer shun the responsibility of respecting the opinions of society." In our judgment there is too much respect, rather than too little, in modern Masonry, for the "opinions of society." There is no lack of higher motives for action in the direction indicated, and we think the opinion of the world without should be ignored as much as possible in the administration of Masonic law.

Some two or three years since a member of a legislative body in Alabama, in "pairing" with another, pledged his Masonic word to observe good faith in the matter. He violated his pledge, was *indefinitely suspended* by his Lodge, but the decision was set aside by the Grand Lodge, and he was *expelled*. Noting the comments of several reporters, Bro. Walthall says :

We would respectfully suggest to our brethren, both of New York and Indiana, that perhaps it is *they* who are "mixing up" things. It is certainly true that matters of business and politics, in the ordinary acceptation of those terms, should not be introduced into Masonry, and we believe they never are. It may also be true that Masonry, *as such*, should not be mingled with matters of trade and party politics, nor do we believe that it is to any appreciable extent. But, if the *principles* of Masonry are not to be applied to the ordinary affairs of life, then are they merely a delusion and a sham. If they are to govern only within the doors of the Lodge, then they are vainer and more worthless than the religion which is worn only on Sunday and laid aside on Monday.

The reaction against the abuse of Masonry, in thrusting it forward on

slight and familiar occasions, has created a supersensitiveness, as we think, in this regard, which is too prevalent, especially among the more intelligent and cultivated members of the fraternity. It may be bad taste in a tradesman to mount the square and compass over his shop-door, and worse than bad taste in a politician to manipulate his Masonic attainments for the promotion of personal ambition, but there is a limitation on the other side. According to our traditions, Masonry, in its origin, was intimately associated with the *business* of life in one particular department of industry, and the object of Speculative Masonry is to give its benign principles a wider and more catholic extension. Again: one of the earliest lessons that we all were taught, as Masons, was a *political* lesson—"not to countenance disloyalty or rebellion, but patiently to submit to legal authority," &c., &c. Our brethren would hardly hold that this lesson was to be in force only in the Lodge!

As well might it be contended that a Mason is not amenable to Masonic censure, if he should cheat, wrong, or defraud his brother in ordinary, *outside* matters of business. Nay, it might with even more plausibility, be argued that, inasmuch as women never enter a Lodge, therefore our Masonic principles have nothing to do with the relations of husband and wife, father and daughter, brother and sister, or with the conduct of man toward woman in any respect; and one of the fairest and most precious jewels in the coronet of Freemasonry would be torn from her brow.

"Politics *is* politics; business *is* business; Masonry *is* Masonry"—as our Right Worshipful Brother, of Indiana, justly observes. But then, Truth *is* truth and Justice *is* justice; yet Truth and Justice are both elementary Masonic principles, and if they are not applicable, as such, to matters of business, nor of politics, nor anything else outside of the esoteric mysteries of Masonry, they are mere souls without bodies.

The pledging of Masonic faith, upon the particular occasion referred to, *may have been* indiscreet and in bad taste—perhaps it was—we are not sure upon that point, and have not felt called upon to form an opinion,—but the *violation* of that faith, once pledged, was certainly a gross Masonic crime, and we maintain that the Grand Lodge of Alabama was altogether right in recognizing it as such and inflicting the only adequate punishment.

We present an extract from his comments under the head of "Drinking and dealing in spirits." He quotes from the reports of committees and addresses of Grand Masters, among the latter that of "The Grand Master of young (but vigorous) Minnesota, regarding the subject from the standpoint of personal abstinence."

Bro. Walthall says:

Nor have we any idea from what source our Kansas brethren may have derived the Masonic teaching that "absolutely prohibits" either the temperate use, or the "selling by retail," of alcoholic drinks, as *per se* Masonic offenses, unless it be of a very modern date. The Masonic authorities, from which we, of "Old Alabama," derive our teachings, instruct us that Temperance is one of the cardinal virtues, but at the same time they

inform us that, in the early days of the "Revival" of Masonry, Lodges had so little horror for the retailing of liquors, that they almost invariably held their meetings in *taverns*. The four Lodges that organized the Grand Lodge of England, (the mother of us all,) more than a hundred and fifty years ago, held their Communications, respectively, at the "Goose and Gridiron *Ale-House*," the "Crown *Ale-House*," the "Apple-Tree Tavern," and the "Rummer and Grape Tavern"—names not at all significant of Total Abstinence or "Prohibition." Even in staid and sober Boston, we read that, about a hundred years ago, the Masons were wont to celebrate their festivals in a room of the "Green Dragon Tavern."

It is true that what is lawful is not always expedient, and that circumstances may render things which are innocent at one time, very mischievous at another. The frightful evils of intemperance in our day have led many excellent and sensible men to look to entire abstinence as the only effectual remedy. This is not the place to discuss the merits of that question, but the theory is at the least entirely legitimate, and he who practices it is deserving of all the honor due to any sort of self-denial incurred for a beneficent purpose. The attempt to *enforce* it upon others, by either civil or Masonic penalties, is quite another question.

As to the business of *selling* alcoholic drinks, whether by wholesale or retail,—there is no difference in principle between the two,—until it can be clearly established that the *use* of them, in *any* form, and to *any* extent, however limited, is positively criminal, it is hard to understand the justice or propriety of subjecting it to penal prohibition. As far as Masonry is concerned, a discreet silence in legislation, a judicious use of the black-ball, and a prompt and rigorous enforcement of discipline for intemperance, are the only valid and legitimate safeguards.

Bro. Walthall is a new, but a valuable member of the reportorial corps.

M.·. W.·. Isaiah A. Wilson, of Union Springs, Grand Master; and

R.·. E.·. Daniel Sayre, of Montgomery, Grand Secretary, were each re-elected.

Bro. William T. Walthall, of Mobile, Chairman Foreign Correspondence Committee.

ARKANSAS, 1874.

The Thirty-sixth Annual Communication of the Grand Lodge of Arkansas, was held at Little Rock, October 19th, 20th, 21st and 22d, 1874.

Ninety-five Lodges represented.

Three hundred and eighteen on the roll, of which two hundred and forty-four made returns.

Nine thousand five hundred and ninety affiliated members in the jurisdiction.

M. W. G. A. Dannelly, G. M., presiding.

Seventeen Dispensations for new Lodges were issued during the year, and eleven were continued at the previous session.

Sixteen Charters were granted.

Four were continued U. D., and the Grand Lodge recommended the granting of four Dispensations.

The Grand Master reported twenty-five decisions. Among them were :

1. A candidate for the mysteries of Masonry must have no deformity which will interfere with his giving all Masonic signs and steps in ancient form—a slight defect in hip not objectionable.

2. The Grand Master, Deputy Grand Master, nor District Deputy Grand Master, should accept the office of Worshipful Master, or Warden; there might be a conflict in offices.

6. A Mason selling ardent spirits to a brother as a beverage doubtless wrongs him, and is subject to censure.

8. *Question*—Is it competent for a subordinate Lodge to try one of the Grand officers of the Grand Lodge?

Answer—Not as a Grand officer; but every Mason residing within the jurisdiction of a subordinate Lodge is subject to discipline as the law directs.

10. *Question*—Can a brother who has been suspended for non-payment of his dues, sit in a Lodge?

Answer—He is certainly suspended from all Masonic privileges in his Lodge until his dues are paid, and he is restored as the law directs.

12. *Answer*—If the brother is confined by the civil authorities so that he cannot obey the summons of the Lodge, and has not been tried by the court, it is not proper to proceed with his trial in the Lodge. But, on the contrary, if he has been convicted of a crime by the civil authorities, and confined by a sentence of the court, so that he cannot attend the Lodge, then it would be proper for the Lodge to proceed to an investigation of the charges, and act as the evidence would warrant in the premises.

13. *Answer*—While it is desirable that Masonic halls be used exclusively for Masonic purposes, I hold that it is not a Masonic crime to suffer them to be used for strictly moral, religious or charitable purposes, to be judged of by the Lodge to whom application is made for rent, or otherwise.

15. A demitted Mason, nor any other, has a right to leave the Lodge when open, without permission. Charges ought to be preferred against a Mason that would thus act.

16. I know of no law in Masonry to force a Mason to accept any office in a Lodge; hence the impropriety of installing by proxy. A brother's consent to accept an office should be obtained before installation. When a brother is ordered to take any station or place in a Lodge as a *pro tem*.

officer, he should immediately obey, unless excused by the W. M. To obstinately refuse, would subject him to discipline for insubordination.

17. A Lodge has no right to levy a direct tax, but it has a right to so change its By-Laws as to raise its dues or fees so as to enable it to pay its just debts. The blanks left in the Uniform Code of By-Laws, are at all times subject to the control of the Lodge, and may be changed when necessity requires it without reference to the Grand Lodge. Hence, I hold that a Lodge has no right to suspend a member for not paying a direct tax, beyond what is required by the By-Laws; and if such has been done, the suspension should be removed.

20. *Question*—When charges have been preferred against a brother, can they be disposed of without going into a trial?

Answer—Most certainly a trial can be stopped at any time by consent of the contending parties. After charges are preferred and placed in the hands of a committee for investigation, the Lodge then becomes one party and the accused the other.

21. Brethren consenting to an arbitration, pledging themselves to abide the same, forfeit their Masonic honor by refusing to abide the decision, and are subject to discipline.

The "Committee on Masonic Law and Usage," in their report on the decisions, say of

Decision numbered six, that—"A Mason selling ardent spirits to a brother as a beverage, doubtless wrongs him, and is subject to censure"—is no doubt good law when understood in the sense in which the M. W. Grand Master intended it to be taken, but lest it be interpreted more rigidly than he intended it, we deem it proper to remark that while Masonry inculcates temperance, and condemns drunkenness, or any excessive indulgence of the appetites and passions, it does not undertake to prohibit its members from selling, or using ardent spirits, under any and all circumstances. But a Mason who is lawfully engaged in selling ardent spirits for medical or other proper purposes, should never sell to a brother who he knows is inclined to dissipate, and when he knows that the brother intends to use it as a beverage. He should rather admonish him to refrain altogether from the indulgence of an appetite which he cannot control.

We must confess that we are very much surprised at the following relative to "10:"

A Mason suspended for non-payment of dues merely, is placed in the attitude of a willfully non-affiliated Mason. He has no claims upon any Lodge, nor has he any Lodge privileges. He cannot sit in the Lodge that suspends him, or any other Lodge, without permission of the Lodge, until he is restored to membership. He is merely an individual Mason at large, and other Masons are not debarred from holding Masonic intercourse with him.

We have been under the *delusion* that it was the province of a committee on Masonic law to *expound*, not *make* the law.

Surely M.·. W.·. Bro. Judge English would not make an analogous decision in his court; he would not decide the law to be as he wished it to be, nor yet as he thought it ought to be.

No Mason, no difference what his rank may be, has the right to give a private interpretation to the O.·. B.·. The Masonic status of a brother, disciplined by competent authority, is affected just so far as the O.·. B.·. declares it to be, and the O.·. B.·. being landmarks, cannot be legitimately changed.

The O.·. B.·. declares suspension, during its continuance, to be equivalent to expulsion, and it contains no proviso grading suspension or its effects. The language is, "either under sentence of suspension or expulsion," and with such no Masonic intercourse can be held without a violation of the O.·. B.·.

We will admit that the only discipline that should be visited upon a brother delinquent in the matter of dues, is a deprivation of Lodge membership and the privileges dependent thereon—a suspension of *membership*; or, in other words, having his name stricken from the roll of members; but that is not suspension, as generally understood by the craft.

Way back yonder, when the O.·. B.·. was put in form, it was not contemplated that the death penalty—suspension—should be meted out to a brother for omitting or declining to pay a stated sum into the treasury, for the very good reason that no monthly, quarterly or yearly dues were required. The money question is the growth of late years.

Few, very, very few Masons, are willing that Masonic death, even for the time being, should be visited upon a brother with whom they are in daily association, for his neglect to pay his dues, and yet they feel that he should not have *all* the privileges that they possess; and hence, when sentence of suspension is declared, seek to define it, as the Arkansas committee have done, overlooking the fact that the O.·. B.·. recognizes no grade or distinction.

Relative to "13," they say:

Until a Lodge provides itself with a hall which it can set apart for its own use and control, it may assemble temporarily in any place of security, and the fact that other societies or associations may meet there, is not objectionable. But when the Lodge procures a hall for its own use, and which it can control, and sets it apart for Masonic purposes, it should not permit it to be used for any other than Masonic purposes. A Lodge room

should be sacred from all intrusion by the profane—strictly speaking, a profane should never enter it until he enters for the purpose of initiation.

It is a desecration of Masonic halls to use them for any other than Masonic purposes, and a looseness has grown up, of late years, on this subject, which should be checked.

We have great respect for all associations of men organized for charitable purposes, and are willing to extend all proper courtesy to them, but we cannot enlarge this courtesy at the expense of an established rule.

This latter, although approved by the Grand Lodge, after discussion, does not appear to have been satisfactory to all the members, as we notice that two resolutions on the same subject were subsequently presented and laid over until the next Annual Communication. If we were a member of that Grand body we would sustain the committee.

One of the District Deputies decided, "That profane swearing is a violation of a Mason's obligation." Bro. English, for the committee, reported :

This decision is right. It is written in the Book of the Law, which is the Great Light of Masonry—"Thou shalt not take the name of the Lord thy God in vain," etc.

The Entered Apprentice is solemnly charged at his initiation never to use the name of God but with that reverential awe which is due from the creature to his Creator; and long years ago this Grand Lodge declared habitual swearing to be a Masonic offense. Whatever may be the rash or thoughtless habit of some Masons, no good and true Mason will, in his sober and reflecting moments, fail to condemn the practice of profaning the name of the "Grand Architect of the Universe."

We think that here is a matter that as much requires the inauguration of a crusade as that of dealing in liquors. Of the two, it is far more prevalent.

The installation is noticed thusly ;

And a procession formed by Bro. J. R. H. Scott (the son of Andrew Scott, the first Master of a Masonic Lodge in Arkansas,) and the Grand Lodge, proceeded to St. John's College, where the officers elected and appointed were installed by P. G. Master English; the Grand Orator delivered his annual address (unwritten;) the members inspected the arrangements for instruction, partook of the hospitality of the professors and cadets, and *had a good time generally (on lemonade.)*

Arkansas is a leetle ahead of Massachusetts and Rhode Island in details; but we imagine that twenty years ago the parenthesis and inclosure would have been omitted.

No Report on Foreign Correspondence. Why is this thus? If

we are not mistaken, we noticed that the names, Dodge, Williams, English, Barber, Johnson, Moore, &c., were still borne on the rolls.

M. W. M. L. Bell, of Pine Bluff, was elected Grand Master ; and

R. E. L. E. Barber, of Little Rock, re-elected Grand Secretary.

CONNECTICUT, 1875.

The Eighty-seventh Annual Communication of the Grand Lodge of Connecticut, was held at New Haven, January 20th and 21st, 1875.

One hundred and four Lodges represented.

One hundred and fifteen on the roll.

M. W. William Wallace Lee, G. M., presiding.

The address of the Grand Master, despite its length—22 pages—suits us to a T. He says “that a large majority of the craft” in that State are “unused to metaphysical distinction or hair-splitting abstraction, but with a strong, native sense of right and justice.” The address demonstrates that he is one of those described.

One interesting feature in the Connecticut practice is the attention paid to the “veteran association.” Annually a Lodge is held in the afternoon at some designated place convenient of access, for the especial gratification of aged Masons. Pains is taken to gather together all the old brethren possible ; Lodge is opened, degrees conferred, recollections recited, &c., concluding with a banquet. It must be particularly pleasing to witness the congregating of several score of brethren whose ages range from three to almost five-score years, listening to reminiscences carrying one back to times anterior to that which tried *Mason's* souls, showing the estimation in which the old Masonry was held by participants, and the impression that was made upon strong, vigorous brains. 'Tis no wonder that innovators meet with little favor in the wooden-nutmeg State.

We second the Grand Master's proposition that “whatever burdens may be necessary to sustain the Lodges, should be borne by the younger men ;” and that the “veterans shall be exempt from all dues, assessments or taxes of whatever kind.”

Under the head of decisions, on the "perpetual allegiance" doctrine, or, as we have heretofore termed it, "eternal jurisdiction," he says:

Five years suffices to change an alien to an American citizen, and makes him eligible to the highest offices in the land, with a few exceptions. Ought not the same time suffice to remove the force of a rejection in a Lodge? Why should a young man who has been rejected for some political dislike, petty malice, or even for a good reason, and has removed to another locality and become an exemplary citizen, have it held over him all his life because he has been rejected in a Lodge? Surely, a limit might be fixed to the force of a rejection without danger of injury to the craft. If there is no atonement for wrong-doing, surely there may be forgiveness, while the claims of justice are not forgotten.

Relative to "good standing," he says:

I also gave it as my opinion that the term "good standing," meant any Mason, whether a member of any Lodge or not, against whom no charges had been preferred; and that such a Mason might visit any Lodge in this jurisdiction as many times as he desired, provided no one objected; that by our law such an one was entitled to visit three times, and if found objectionable he could be excluded. All Masons are brethren; the Lodges are the different families; therefore we should welcome every brother into our families whose conduct is worthy, and when he becomes obnoxious or unworthy, exclude him.

Relative to irregularities in work, he says:

This Grand Lodge established the principle in the case of Charles W. Bradley, that, if there were irregularities in the case, a person having been admitted in a just and lawfully constituted Lodge, he must be recognized as a member; and further, it is a well-established principle in law that an organization is bound by the acts of its officers; if they exceed their powers and duties, they are amenable to the organization, but those who act in good faith, must be protected.

He holds that an Entered Apprentice can demit. His arguments in support of the proposition are to our mind conclusive.

He exercised "the Grand Master's prerogative" of conferring degrees, under the following circumstances: Bro. G. received the degree of Entered Apprentice in Pittsburg, Pa.; removed to New Britain, Conn. After a year's residence, under advice of the brethren there, he applied to his Lodge in Pittsburg for a demit, which was granted. He presented it to Harmony Lodge in New Britain, applying for the remaining degrees. A member of the Lodge claimed that an Entered Apprentice was not entitled to a demit, and the application was rejected. The Grand Master

decided that an E. . A. . could demit, which was communicated to the Lodge ; the " decision was overruled by a member of Harmony Lodge," who said " the Grand Master had no business to make such a decision, and saying further, that there were Masons in Harmony Lodge that could teach the Grand Master his business, and something about Masonic law," and the application was again rejected.

The applicant was " a man of confessedly superior mental and moral attainments, with a high appreciation of the genius and spirit of Masonry, and he brought the highest testimonials from his Lodge, courting the strictest investigation—no word whispered against his good name."

The Grand Master went to New Britain, called an " emergent Lodge," and passed and raised the candidate. The objecting brother was present and asked if he could call for a ballot, and was informed that he could not in an " emergent Lodge called by the Grand Master."

In his conclusion of the report of the case, the Grand Master says :

I take all the responsibility and accept all the consequences. If I have usurped power, or transgressed the law, I am ready to receive censure ; but am free to confess that, under similar circumstances, I would do the same thing again.

We admire his grit. The Report of the Committee on Jurisprudence, which was adopted, did not sustain the Grand Master. They say :

And while we believe that a matter of justice was done to Brother Gun-nison, your committee would recommend the passage of the following resolution :

Resolved, That an exercise of the Grand Master's prerogative in such cases is not in harmony with Masonic law and jurisprudence, and that such a precedent should not be sanctioned by this Grand Lodge.

On the demit question, the committee proposed the following, which was adopted :

Resolved, That this Grand Lodge approve and concur in the several decisions of the M. . W. . Grand Master as reported in his address ; except that an E. . A. . is entitled to a certificate of release of jurisdiction, and good standing, and not to a demit.

If a demit is a "permit to go," as defined by Webster, then we cannot understand the distinction between it and a "release of jurisdiction."

As a commentary on the eternal jurisdiction claim, we present the following from the address :

I have granted one Dispensation to renew a petition within the time limited, (six months,) under these circumstances : A certain troublesome member, taking offense, or, in plain language, getting mad because his own brother, confessedly an immoral man, had been rejected, took revenge by black-balling every candidate, good, bad, or indifferent. A certain young man of exemplary character and superior attainments had been thrice rejected by the vote of this same brother, and he seemed to think it was something to be proud of. After the last rejection, business called the stubborn brother to another part of the country.

The candidate was elected. The Grand Master comments as follows :

Matters of this kind are very difficult to deal with. No institution more thoroughly protects the rights of its members than the Masonic; even to that extent that the work of the Lodges is often stopped by the stupidity or malice of some brother whose conduct is usually such that it requires the greatest exercise of Masonic charity, to keep him a member in good standing. Many of us know of cases where persons of exemplary character and high moral worth have been rejected by the vote of some one who did not possess a tithe of the moral worth of the applicant. In my own observation, the candidate who is least known stands the best chance; while if the candidate be one who has in any way become prominent in political, town, or city matters, perhaps been a constable and served the process of law, (I know of one instance where an exemplary citizen was rejected because he had served a process of law upon a Mason, which he was under a \$5,000 bond to do,) served on a school committee, or run for some petty office, his chance would be decidedly better of being struck by lightning, than of getting into the Lodge. Do I use strong language? I appeal to you, my brethren, to say if it is overdrawn. Does not your own experience and observation corroborate this statement?

Under the head of the "Religious Question," he says :

The religious question is sometimes introduced into Masonry to that extent that neither the laws or spirit of the institution will warrant. I have known of cases where the applicant has been rejected because he was a Jew, and others upon the plea that they were infidels, because not members of an Orthodox church. Every man knows his religious belief better than any other man can, and while a candidate expresses his belief in Deity we have no right to ask any further questions. All other tests must be excluded if we are to unite in bonds of brotherhood the different sects and religions of the world. We know that men cannot be made to think alike

while they differ phrenologically, temperamentally and educationally. History is full of failures, by gibbet, stake, rack, thumbscrew and other powerful agencies, to make men think alike. It is often said by some zealous brother that Masonry is a good enough religion, while others as stoutly deny that it is any religion at all, and claim that the church is the panacea for all human ills. It seems to me that in such cases brethren are overstepping the line, and assuming authority where they have none. Let us be careful how we sit in judgment in any matter where the individual conscience alone must decide.

On Physical Qualifications, he says :

I confess, I am unable to see how a man who is compelled to wear glasses, or a truss, or has lost a finger, or toe, or even a hand or foot, for that matter, is incapacitated from laboring in the moral field. Physical perfection is very rare, as we found in war times; were all required to be Apollos, our Lodges and membership would be fewer than in the dark days, I fear. Had the strict letter of the ancient law been enforced, not only myself, but several who have preceded me in this office, would have been kept out forever, because our disabilities were incurred before we were old enough to be made Masons. It is safe to say, that no one desires to be disabled, (for the war is over,) and all would be sound men if they could. There are in our State good men, grand men, men who fear God and regard man, and are glorious workers in all efforts to make humanity wiser and better, but we are told that they are not qualified to labor in the moral field with Masons, although they can fill any office, from town constable to president of the United States, with credit and honor.

Two more extracts, and will leave this—to us—interesting address; interesting because it is practical, and there is no mistaking of sentiments :

Snap judgments and minority triumphs are out of place in a Masonic Lodge, and the Lodges should understand that the various sharp practices by which caucuses and political conventions are carried, will not be tolerated in a Lodge.

There is still another matter which is often a source of ill-feeling and inharmony in the Lodges. I allude to the way and manner in which elections of officers are managed, such as soliciting votes, peddling tickets, button-holing, caucusing, and canvassing on the street; all these practices are in vogue in politics, but are out of place in a Masonic body. Rings are very apt to "get bursted," either by inside or outside pressure, and cliques to be overthrown. No brother should ask for office; his brethren will value him at his real worth, and no one who finds himself unable to memorize the "Lord's Prayer," after weeks of application, or cannot repeat the nursery hymn, "Now I lay me down to sleep," correctly, should take any office requiring a knowledge of the ritual. Such a brother may be a good man and a good Mason, but he would be the right man in the wrong place

as Master. The world does not ask what office we hold, but what manner of men we are.

* * * * *

It is of little use to tell of our antiquity, and go poring over musty records and mouldy documents to prove it, or to boast that we are like a hill of potatoes, with the best part under ground. If we rise to the height of our privileges, and prove by our lives that we are better men for being Masons, rest assured the world will give due credit to the institution we love.

Transactions of local interest.

On Foreign Correspondence, the Grand Secretary says :

The change in our Constitution, shortening the year from twelve to eight months, has not afforded your Grand Secretary sufficient time to prepare a printed report for this session, and as but eighteen Grand Lodges had been heard from to January 1st, it would have been imperfect and incomplete, had I made the attempt. In view of these facts, and also that our Grand Treasury is exhausted, I have thought proper to omit any report on correspondence this year.

M. W. William Wallace Lee, of West Meriden, Grand Master ; and

R. W. Joseph K. Wheeler, of Hartford, Grand Secretary, were each re-elected.

The Grand Secretary is the Chairman of the Foreign Correspondence Committee.

CALIFORNIA, 1874.

The Twenty-fifth Annual Communication of the Grand Lodge of California, was held at San Francisco, October 13th, 14th, 15th, 16th and 17th, 1874.

One hundred and sixty-four Lodges represented.

Two hundred and thirty on the roll ; of this number, one hundred and ninety-one are active.

In 1850, the membership was two hundred and fifty-eight : in 1874, about eleven thousand.

M. W. Isaac S. Titus, G. M., presiding.

Six Dispensations for new Lodges were issued during the year.

The statistical information contained therein, is a marked and interesting feature in the address, not only as showing the growth of Masonry, but the agricultural and commercial development of the State—a capital emigration document. The idea is a good

one, and we can conceive no reason why the Grand Masters, particularly in the Western States, should not follow the precedent.

On the condition of the craft in California, he says :

I shall improve the occasion to report to your body the, to me, very gratifying announcement that during the past Masonic year, aside from the cases mentioned, there has been no discord or confusion among the craftsmen in this entire jurisdiction brought to my attention, necessitating any reference or interference, or the legislative action of this Grand Lodge in any respect, either pertaining to individual members, officers, or acts of the Lodges in their subordinate capacity with which I have been connected as your executive officer. I can only attribute such an exemplification of one of our leading principles—Brotherly Love—to the recognition by all our members that, by its exercise duly enjoined on each, we learn our mutual dependence on every brother, and our hearts are expanded to our respective condition—the general communion of human nature—the universal links of society, that cement every moral and social virtue.

On the use of the gavel, he says, in answer to a question :

I have been requested by one of the Inspectors to give him my views as to the proper use of the gavel, and informed him “that it is proper and requisite that a Worshipful Master carry his gavel at funerals and general public occasions, as his Lodge is under his full executive control. Being at refreshment, the Marshal is acting subordinate to the direction of the Master, and the brethren must implicitly obey the gavel on such occasions, thereby enabling the decorum and propriety of their actions to be fraternally preserved. The brethren are always expected to comply with and obey the sound of the gavel until they return to the Lodge, and the same is regularly closed. The gavel, in the Master’s hand, should always be obeyed in the Lodge, whether in the East, before the altar, or any other station.”

In answer to the question, “would our former Master be disqualified, by reason of having lost his right arm, of being elected and serving in the East?” says :

I can find no law pertaining to Masonic Jurisprudence that would prevent or interfere with his being elected to preside over a Lodge. A brother maimed after his receiving the third degree, and officiating as Master, does not militate against his being again honored by the fraternity, but resolves into a mere question of propriety among the brethren interested.

Among the reasons assigned for refusing to grant a Dispensation to form a Lodge, in one case, was that “the brother selected for Master was totally blind, and otherwise physically maimed.” We are not familiar with the California usage relative to Dispensations for new Lodges, but the Grand Master says :

There is an evident propriety in requiring twelve members to sign the petition before granting a Dispensation. Numbering as above, all the offices can be properly filled in a Lodge; with but seven, it is impossible to fill the stations, or perform the work in either a creditable or impressive manner.

The Masonic Board of Relief of San Francisco, in 1873, distributed for relief to others than their own members, \$3,771.85. We notice that there was paid "To one case from Minnesota, \$52.35;" and, in 1874, "To three cases from Minnesota, \$34.50." In that year \$4,225.25 was disbursed on account of brethren of other jurisdictions.

Bro. Wm. A. January presented the Report on Foreign Correspondence. He says: "It is our first effort in the field of Masonic literature." We say—and we have perused the whole of it—that we hope it will not be his last. It contains a review of the proceedings of forty-six Grand Lodges, those of Minnesota included.

Approves of publishing the names of expelled Masons, but thinks it "not only uncharitable but unjust, to publish the names of those suspended for non-payment of dues." So do we, but we are more opposed to the suspension for that cause.

He is opposed to the eternal jurisdiction claim; stands up manfully for the credit of his Grand Lodge and its Grand officers, past and present; recommends the Iowa committee of 1874 to "tarry at Jericho until his beard shall grow," because of a criticism on the address of one of his P. . G. . M. . ; hits the Maine committee a rap for a like cause relative to the action of his Grand Lodge.

Bro. Gouley wants sub-heads for each subject matter, in the printed proceedings, and gave the California Secretary a "rap over the knuckles because he does not give sub-heads." Bro. January says:

We must say that we approve Bro. Abell's style of getting up the proceedings, and think the sub-heads suggested by Bro. Gouley would mar the typographical beauty of the book. "Sub-heads" are all very well for the police reports of a sensational newspaper, but sadly out of place in a dignified publication that is intended for preservation. It is true, as Bro. Gouley says, that the sub-heads would enable the reviewer more rapidly to trot through the proceedings, but that, we think, would not compensate for the bad taste of the thing, and it should be remembered that these books are not printed especially for the convenience of reviewers.

In his comments on Oregon, relative to uniformity, he says:

Our Grand Lodge adopted a standard of work, appointed a Grand Lecturer, and required the Lodges to receive instruction from him or his deputies only; and now we have a uniform work in all the Lodges of the jurisdiction. Our Oregon brethren might follow our example with profit. They will never have uniform work until the Grand Lodge enforces it, for those sturdy old craftsmen from the Valley of the Mississippi "know that this is the true work"—each one for himself—and will permit no departure from their ideas unless it be backed up by the highest authority.

We suggest that there is another way: get "*mnemonics*," then there will be no necessity of memorizing, because they can be read—two advantages, one secures a perfect letter uniformity, next saves memorizing; to say nothing of a third—that somebody can make some money.

He says of G. . M. . Griswold's address of 1874, that it "is a well-written paper, replete with fine sentiments, and showing great devotion to the royal art."

He thinks our abolition of the affiliation fee "a step in the right direction."

He says, in his conclusion:

It has been a high privilege to us to scan, even though cursorily, the work of the Royal Brotherhood, and we feel, as we lay down the pen, that we have been greatly benefited by our brief companionship with the representative men of Masonry. To our brethren of the "Reportorial Corps" we desire to say that if we have laid ourselves open to criticism in anything which we have written, spare us not, for light may be evolved by the clash of ideas; and we are willing to be flayed, if good may possibly come from the flaying.

We have read his report more than once, and can't find the place that will offer an excuse for any of the "Reportorial Corps" to start the "flaying process;" perhaps next year something can be done in that direction.

M. . W. . George C. Perkins, of Oroville, was elected Grand Master; and

R. . W. . Alex. G. Abell, of San Francisco, re-elected Grand Secretary.

Bro. Wm. Alexander January, of San Jose, Chairman Foreign Correspondence Committee.

CANADA, 1875.

We are under obligations to the Grand Secretary for an extra copy of the proceedings of the Grand Lodge of Canada for the year 1875. Somehow, the first copies sent to Minnesota were spirited away, and we were obliged to write and beg another.

The pamphlet contains the proceedings had at eight special, and the Annual Communication. The first special was held at Hamilton, August 21st, 1874, "convened for the purpose of paying the last sad offices of respect to the remains of the late R.·. W.·. Bro. Thomas Bird Harris, Grand Secretary."

The fourth was held at Simcoe, January 20th, 1875, "convened for the purpose of paying the last sad offices of respect to the remains of the late M.·. W.·. Bro. William Mercer Wilson, Grand Master."

Thus has the Grand Lodge of Canada lost two of its oldest officers, and the two who were most instrumental in the establishment of the Grand Lodge.

Bro. Harris was Secretary of the Convention, and, with but a slight intermission, Grand Secretary of the Grand Lodge from its organization until his death—had been re-elected only one short month previous.

Bro. Wilson was the first Grand Master; elected in 1855, 1856, 1857, 1858 and 1859; re-elected in 1866 and 1867, and again in 1872, 1873 and 1874.

Bro. Wilson officiated at the funeral of Bro. Harris. Each was attended by a very large concourse of Masons. We made the acquaintance of Bro. Wilson in 1849-50, and of Bro. Harris in 1853-4. We sincerely sympathize with the Grand Lodge in its bereavement.

The Twentieth Annual Communication was held at London, July 14th and 15th, 1875.

Two hundred and forty Lodges represented.

Three hundred and eighteen on the roll.

R.·. W.·. James K. Kerr, D.·. G.·. M.·., presiding.

Fourteen Dispensations for new Lodges were issued during the year.

The address was mainly devoted to the decease of the G. . M. . and G. . S. ., and a report of official doings.

Reports were received from thirteen District Deputies, each conveying gratifying intelligence of the condition of the craft in their respective districts.

An effort was made in the Grand Lodge to restrict membership to *one* particular Lodge, which was defeated.

An annuity was voted to the widow of Grand Master Wilson, and also to the family of the late Grand Secretary Harris.

The following question, among others, was disposed of by the Committee on Jurisprudence, &c. :

4. *Question*—Can a Lodge, at either a regular or emergent meeting, refuse admission to a Grand Lodge officer as a visitor; if so, which of them, and under what circumstances?

Answer—The G. . M. ., D. . G. . M. ., and D. . D. . G. . M. . of the district, and any officer of the Grand Lodge sent by the G. . M. . on an official visit, has a right to visit, otherwise a Grand Lodge officer has no other or greater right than any M. . M. . in good standing.

Among the features in the legislation of the Grand Lodge of Canada which it would be well for our Grand Lodge to adopt, are :

Notice of a motion or resolution is required to be given the day previous to its consideration.

Notice of propositions of amendments to Constitution or General Regulation, must be given at one session, laid over until the next before it can receive action.

Hence, hasty legislation is avoided, and the time of one session is not occupied in undoing that which was done at the previous one.

The Grand Lodge of Canada evidently is a very grateful body. Just before its close, resolutions were adopted thanking everybody that had any duties to perform, for the very satisfactory manner in which it had been done. We like that.

The Report on Foreign Correspondence, containing a brief review of the proceedings of thirty-nine Grand Lodges, was presented by Bro. Henry Robertson.

We regret to notice that of Minnesota the proceedings were those of 1874—eighteen months old. Our Grand Lodge should adopt some plan by which our proceedings should be issued

within a reasonable time. There is no reason why they should not be printed within *sixty days* of the close of the session.

M. . W. . James K. Kerr, of Toronto, was elected Grand Master; and

R. . W. . J. J. Mason, of Hamilton, Grand Secretary.

No Committee on Foreign Correspondence announced.

COLORADO, 1874.

The Fourteenth Annual Communication of the Grand Lodge of Colorado, was held at Denver, September 29th and 30th, 1874.

Seventeen Lodges represented.

Twenty-three on the roll.

M. . W. . W. D. Anthony, G. . M. ., presiding.

Three Dispensations for new Lodges were issued during the year.

Among the decisions of the Grand Master is one that we cannot endorse. It is as follows:

Fifth—To the inquiry, "Is it lawful for a member of a Lodge of Masons to recommend the petition for *membership* in his Lodge of any person, unless he has first received proper Masonic evidence that the person is a Mason?" my reply was as follows: "I can find nothing in our By-Laws requiring such knowledge on the part of the person recommending a petition for affiliation, and in the absence of any direct law upon the subject it cannot be *unlawful*, for were it to be so considered, the brother signing or recommending such applicant would be subject to Masonic censure or discipline. I think the brother recommending such a petition is not expected to vouch for the petitioner's *Masonic* standing, but simply as to the moral character of the applicant. And it is the duty of the committee to whom the petition is referred, to ascertain and report whether or not they find, after 'strict trial, due examination, or lawful information,' that the applicant is a Mason."

We think that any member of a Lodge that would sign his name to a petition as a recommender for affiliation, *should be disciplined*, if he did so without being able to vouch that the applicant was a Master Mason. Surely, the acquaintance could not be sufficiently long or intimate to warrant one to certify to moral character, without ascertaining in the meantime whether the party was a Mason or not.

Sixth—That a person who has lost an eye should not be received to the first degree, and his petition should not be presented.

Seventh—That on a petition for Dispensation to form a Lodge, one of the petitioners must be a P. M.; but that it is not necessary that the brother appointed as the W. M. of a Lodge U. D., should be an actual P. M.

The “seventh” is new to us. Why the requirement that one of the petitioners “must be a P. M.,” unless it is that he should be the first Master? The old law is, that to be a Master, one must first have been a Warden, *except* in the case of a new Lodge, when no Warden or P. M. can be found among the petitioners.

He reports the following curious incident :

On the 16th of March I received a letter from Weston Lodge, at Littleton, requesting me to lay the corner-stone of the Reformed Episcopal church at that place, and designating Sunday, March 22d, at three o'clock P. M., as the time. To this request I replied that it would be wholly inconsistent with our order to perform the work at the time specified. By resolution of our Grand Lodge of 1863, it is made “unlawful for the Lodges in this jurisdiction to hold communications on the Sabbath day, for any purpose whatever, except to attend the funeral of a brother.” That if it was unlawful for subordinate Lodges to meet for *symbolical* work on the Sabbath, clearly it would be for our Grand Lodge to assemble for *operative* labor of this kind.

How docters differ ! 'Tis but a few years since a Grand Master of the District of Columbia laid a corner-stone on Sunday.

The oration of M. W. H. P. H. Bromwell—P. G. M. of Illinois, who has removed to Colorado—is ornate, eloquent, learned, and sustains the reputation he has acquired, not only in the Masonic, but other fields.

The following resolutions were referred to the Committee on Revision of the Constitution :

Resolved, That all new business designed to be brought before the Grand Lodge for adjudication, such as resolutions, changes in By-Laws, and reports of special committees, except such as may be suggested by the Grand Master, shall be printed, with the name of the person offering or proposing the same, and a copy thereof shall be mailed to each member of the Grand Lodge by the Grand Secretary, ten days prior to the meeting of the Grand Lodge, in each and every year.

Resolved, That it shall be the duty of the Grand Secretary to have the subjects thus forwarded to him, to be presented for discussion and adjudication, printed in the order in which they shall be received by him; and the Grand Lodge shall consider them in the same numerical order.

Resolved further, That no other new subject shall be received for discussion by the Grand Lodge, except by consent of three-fourths of the

members present, and then only after the established business heretofore described shall have been disposed of.

Resolved further, That a copy of these resolutions shall be forwarded by the Grand Secretary to the secretaries of the subordinate Lodges, sixty days prior to the assembling of the M. W. Grand Lodge, which resolutions shall be read in the several subordinate Lodges at the next stated communication thereof.

Not much chance for hasty legislation, if such rules should prevail.

A Report on Foreign Correspondence, containing a review of the proceedings of forty-five Grand Lodges, was presented by Bro. E. C. Parmelee.

He "thinks Lodges in nearly all the jurisdictions are increasing too fast"—ditto; does not "approve of issuing a warrant to a Lodge *on wheels*;" which does not meet the approbation of the author of the scheme, Bro. Rob. Morris. On the Delaware idea, of printing a foreign correspondence report once in three years, he says: "Wonder if the brethren get all their reading and news of passing events from an annual encyclopedia or almanac?" He holds "that dismission is a *right* which every Mason possesses; and, however reprehensible the evil of non-affiliation, the remedy of enforcing an unwilling and a compulsory membership is worse than the disease." Our idea exactly. Quotes largely from G. M. Griswold's address of last year, and says, "The whole address is full of good sense." He evidently knows our Grand Master. He says, "a commission was forwarded to Bro. Pierson as Grand Representative of Colorado, near Minnesota, but we do not find it noticed in the published list of Representatives. We wonder why?" And so does Bro. Pierson; the commission was duly received, gratefully acknowledged, and due notice given;—says that we gave "those who claim exemption from dues on account of writing 'Reverend' before their names, some plain talk;" and adds: "We have known instances of that kind in Colorado, but never knew one where we did not think Masonry would have been the gainer if he had never received *light*." Ditto, plain talk. You understand, Bro. Parmelee, that we think it *hypocritical* for one to preach against a practice in which he himself indulges. Again, we do not think it in accordance with the theory of Masonry, for Grand Masters, Grand Orators, or Committees on Foreign Correspondence, too,

in addresses before a Grand Lodge, or in reports, to present their views on theological or political questions, or on the most economical way to raise wheat—although the *latter* might be admissible.

If any Mason from Minnesota should go prospecting in Colorado, and find a quartz lead, and conclude to run the chance of getting broke by following it up, and think it advisable to affiliate with a Lodge on a “high hill,” he must take a demit with him, as they will not accept a petition unless accompanied with a demit; but they will open their hearts, hands and purses to a brother in distress, and nary word about demit. But again, we would advise all the brethren who go there to be affiliated somewhere, because we have the assurance of Bro. Parmelee that “it is hardly probable that any Lodge in this jurisdiction will inflict any penalty *greater* than expulsion” on non-affiliates. Observe, he says *hardly probable*.

We heartily endorse the following, under the head of Texas:

And the same questions will be asked until Masons learn that there is something in Masonry besides the ritual. If officers of Lodges would read more—study any of the standard works on Masonry, the proceedings of their own and other Grand Lodges—they would not ask half the foolish questions they now do.

Some two years ago, Bro. Parmelee announced his intention to retire from the corps reportorial, upon which Bro. Blackshear, of Georgia, said:

And he was excused. Alas! that a member of our honorable association, without the least provocation, explanation or previous notification, should be guilty of such an act of insubordination! But having severed with us his relation, we must give him a parting salutation:

So, farewell, Brother Parmelee—
We speak it with a sigh;
It grieves our heart
That we should part,
But since we must, good-bye!

But we shall expect and hope soon to see signs of repentance, and a speedy return to the path of duty.

Quoting the foregoing, Bro. Parmelee says:

No repentance here; imperative orders from the M. W. G. M. accounts for our appearance this time.

We find the following in the report before us, which was copied from the Georgia report, and which somehow escaped us last year. We think our brethren will thank us for copying it, and congratulate Bro. Blackshear on its composition :

'Tis well, when the days of our youth have been spent,
In preparing life's journey aright to pursue,
In learning true wisdom, which makes us content
With our lot, and which leads us in paths that are true ;

'Tis well, when the highway of manhood appears,
With virtue and knowledge, and truth as our guide,
Unheeding the world's bitter turmoils and cares,
Contented and happy, smooth onward to glide.

'Tis well, when we start on the down grade of life,
Still pleasant and peaceful the passage to find,
With no vain repinings within us, no strife,
No longing for pleasures we're leaving behind.

'Tis well, when the end of our journey draws nigh,
When the loved scenes of earth are fast fading away,
To feel that the joys that await us on high,
Will more than the toils of life's journey repay.

M. . W. . Webster D. Anthony, of Denver, Grand Master ; and
R. . W. . Ed. C. Parmelee, of Georgetown, Grand Secretary,
were each re-elected.

Bro. Parmelee is also reappointed Chairman of the Foreign Correspondence Committee.

DELAWARE, 1874.

The Sixty-eighth Annual Communication of the Grand Lodge of Delaware, was held at Wilmington, October 7th and 8th, 1874. Twenty Lodges represented.

Twenty-seven on the roll.

M. . W. . J. P. Allmond, G. . M. ., presiding.

We give a synopsis of a case reported in his address.

The petition of Mr. T.—who was a resident of Delaware—was presented to Eureka Lodge, and it was rejected ; but before Mr. T. knew the result, he went west on business. During his stay in Indiana, he mentioned the fact to a Mason that his application was pending in a Lodge in Delaware ; the *brother advised* him

to place his petition in his Lodge, saying that his petition being in a Lodge in Delaware *would make no difference*. He did so; was elected, and received the E. . A. . degree. Being about to return to Delaware, he received the second and third degrees on the same evening. Applying to visit the Lodge in Delaware, he was refused. The following questions were proposed to the Grand Master. We quote, and also his answers:

No. 1. Is he (Taylor) a legally made Mason?

No. 2. Can he visit in this jurisdiction?

No. 3. Is he not the property of Eureka Lodge?

No. 4. What action had the Lodge better take in the premises?

My answers to the above questions were as follows:

No. 1 is a question to be hereafter determined by the Grand Lodges of Indiana and Delaware.

No. 2. Not until his case has been decided favorable.

No. 3. He stands as a rejected candidate, and the regulations and decisions of the Grand Lodge leave all such cases in possession of the Lodge acting upon the petition. I therefore answer that Mr. Taylor's case is exclusively the property of your Lodge.

No. 4. None. His status is that of a rejected candidate.

The matter was referred to a special committee, to report at the next Annual Communication.

We would have answered to the

1st. He is a regular Mason; the sin of the Lodge cannot be visited upon the candidate, particularly as he *acted upon the advice* of one who was supposed to be posted.

2d. No visitor can be admitted that is objectionable to even one member of the Lodge.

3d. The Indiana Lodge had taken possession of and used the property, whether legally or not—it was gone.

4th. Complain, as they did, to their own Grand Lodge, that all the reparation possible might be made.

It appears to us that a Lodge acting as hastily as did the Indiana Lodge, should be disciplined.

One decision reported, strikes us as rather peculiar:

3. Declaring a Lodge at "ease, instead of calling off," is not unmasonic.

We remember having heard the order given to military companies, and in the Templar's drill, "stand at ease," but in forty years' experience we never heard the term used in a Masonic

Lodge as being synonymous with "calling off," or "at refreshment." Solomon was wrong; something new appears, frequently.

On the secret ballot, he quotes from the address of P. . G. . M. . Garrett, of Missouri :

A sacred right to the many, has apparently given a few the right to do wrong, which admits of no redress. To remove the wrong would be to root up the right. In our immutable Constitutions, the Great Charter of Freemasonry itself was locked up for safety, and the key purposely thrown away and lost. Conceived and brought forth in truth, it admits of no change but growth and the natural development of its vital organism, and it was intrusted to pure hands. These conditions preserved, it is perfect, but, in its contact and struggle with human passions, its very perfections are sometimes distorted into blemishes, and made the means of injustice. It is to be deeply regretted that there are those in the order who are so far from being Masons as to seize on the ballot-box as an instrument of vengeance.

Humiliating as this admission is, it is nevertheless an honest confession, safer to make than to withhold, for it may be the beginning of repentance and reform. The evil is not wide-spread, nor is it contagious, but it roots itself like a cancer in the body of a Lodge where it exists, and slowly but surely wastes it away.

With reference to the work, the following was adopted :

Resolved, That this Grand Lodge appoint a Committee on Work, to be styled Custodians of the Work, and that said committee *shall be permanent*; and they shall have authority to determine and establish the work, and visit and instruct the Lodges of this jurisdiction in said work, or hold Lodges for instruction, as may be deemed best; that the work so established shall be *restricted to the essentials only*.

A committee reporting a resolution for action by the Grand Lodge, having reference to the invasion of the jurisdiction of Louisiana by the Grand Orient of France, among other things, say :

It has ever been acknowledged that each Grand Body *was a sovereign power within the territorial limits of the State or Territory* in which it is located, and that it should therein exercise exclusive judicial authority over every legal body of Masons, working the *symbolic degrees*.

This sovereign right is now disputed by some of the European bodies, styled *Grand Orients*.

As we are in "*search of light*," will M. . W. . Bro. Chaytor inform us, 1st. Is there, outside of America, a single Masonic power that recognizes the doctrine of *exclusive sovereign power* in a given territory? if so, what one?

2d. Was not the claim first put forth by the Grand Lodge of Massachusetts, after the union in 1792?

3d. Has not the doctrine been practically ignored by one of the Grand Lodges of the United States within a half-dozen years?

We endorse the resolution. Our Grand Lodge adopted one containing the same principle, some three or four years since.

The Report on Foreign Correspondence, comprising a review of the proceedings of forty-four Grand Lodges, was presented by our Representative, P. : G. : M. : G. W. Chaytor.

He quotes Grand Master Griswold's "suggestions" on non-affiliation, and says: "The idea has both strength and, to us, *newness*."

Of our report for 1874, he says:

The Committee on Foreign Correspondence reported, through the chairman, Bro. A. T. C. Pierson, a good, fair and honest review of the proceedings of forty-eight Grand Lodges, excepting Delaware, to which he assigns the briefest possible space and the least possible number of words. We would kindly remind the brother that our territory is large enough to contain Rhode Island and plenty of room for *full* exercise left.

On referring to our report, we find that half a page was devoted to Delaware and a page and eleven lines to Rhode Island: but the year previous we extended our notice of Delaware to two pages, while Rhode Island was limited to one.

Of our 1873 report, he says: "The comments upon the proceedings of our Grand Lodge appear to be chiefly on the *everlasting negro*." Just so; but three pages of the address of the Grand Master and the report of the committee to which it was referred, presented the text—Alpha Lodge, No. 116, New Jersey. Bro. Chaytor quotes some passages from our report, and replies thereto. In order to place ourself right, and to enable us to correct, as we believe, his erroneous impressions relative to our position on the question, we copy from his report:

"Delaware appears to be in a state of effervescence on the *negro question*."

Permit me in the most fraternal manner to correct you—the Grand Lodge of Delaware *was never more frigid on any subject*.

"One is very apt to surmise that the action of Delaware was prompted by the facts that Alpha Lodge made Masons of two negroes!"

Here again my worthy brother labors under a mistake—it was not the

making of negroes, but the breaking of what we in common with English-speaking Masons consider an immutable law—a landmark—that the applicant shall be a *man, free born, &c.*

“In doing so, Alpha Lodge was acting within the pale of Masonic Constitution, and while so doing the Grand Lodge had no authority for discipline.”

As far as the action of Alpha Lodge is immediately interested, we admit it to be sound—but did the Grand Lodge of New Jersey act strictly in accordance with law or a proper sense of her own propriety and dignity, when she suffered herself to grant to the petitioners a warrant obtained by “*deceit and misrepresentation?*” (We copy from the Minnesota report, not having the proceedings of New Jersey for 1871.) It was the manner by which, as well as the purposes for which the warrant was obtained that induced action on the part of our Grand Lodge. Another course might have been pursued, but the one recommended was judged proper, and so the Grand Lodge sustained the Grand Master’s recommendation.

“Of the *policy* of making Masons of negroes, that is for each Lodge or individual brother in the Lodge to decide for himself.”

We think not. Law and usage alone should be the rule governing the admission of candidates, and not the *will, wish or desire* of the Lodge or individual members. We cannot be *very* wrong when we tread *exactly* in the footprints of ages—a deviation may be a misfortune.

We acknowledge the landmark, a “*man, free born, &c.,*” and will not admit that there is a living man that will adhere to it more tenaciously than ourself. We were not aware that the landmark was broken by Alpha Lodge; if it was, then the Grand Lodge of New Jersey deserves condemnation for not disciplining her subordinate. But how broken? certainly not from the mere fact of the making of negroes—and it is not alone in that particular—unless *no* negro is free born. Our information is that Alpha Lodge was very particular on the question of free birth.

The accusation of “*deceit and misrepresentation*” was made by the Grand Master of Delaware, and must have been based upon *private* information; nothing in the published proceedings, that we could find, and we examined them thoroughly, warranted any such conclusion. And here again, if the warrant was obtained by *deceit and misrepresentation*, then the Grand Lodge of New Jersey did act without a “proper sense of her own dignity” in granting the warrant; and if such was the fact, should promptly withdraw the warrant. The matter was fully discussed in the Grand Lodge, and we cannot conceive how there could have been any deceit or misrepresentation without detection.

We freely and fully admit Bro. Chaytor's premises that "law and usage alone should be the rule governing the admission of candidates, and not the will, wish or *desire* of the Lodge or individual members."

And we agree that "we cannot be very wrong when we tread *exactly* in the footprints of ages"—a principle that we have been contending for ever since we became aware that there were such things as innovations in Masonry. But the making of *free born negroes* is no *new usage*, or a violation of any landmark or *general* law; it has been done ever since chartered Lodges came into existence.

Our position on the question of making Masons of negroes, is—and we believe that we are in accord with a very large majority of the Masons, in this jurisdiction at least—that every Lodge has the perfect right to select its material; is the sole judge of the qualifications of those it accepts upon whom to confer the degree, subject only to the Ancient Landmarks. That any Lodge has the undoubted right to accept and act upon the petition of any man, without reference to the color of his skin, and that all petitioners should be subject to the same ordeal; "the only proper door to Masonry is through the ballot-box."

Hence, the making Masons of negroes is a question of *policy* alone; the Ancient Landmark as to qualifications being complied with, there is no law against the making, and is in conformity with usage both in this country and the old world.

In rising to explain, as requested by Bro. Chaytor, we desire to assure him that there is no African under the wood-pile in our use of the term "strange brother," in our report on the Brazil question. It is a term used in the Ancient Charges of a Mason, and we supposed familiar to every Mason. We might have used the term "foreign," but thought the other more apropos.

We hope our good brother will be satisfied with the *length* of our notice of Delaware this time—yet we are not, as there are several matters that we had marked for comment—but we must desist.

The river is frozen over, the window glass in our room is covered with frost, the fire gone out, no wood in the house, and the midnight *kerosene* is affecting our eyes, and if we should continue and catch cold, we should be obliged to call on our Delaware brother professionally for a prescription, unaccompanied with a fee.

M. . W. . John P. Allmond, of Wilmington, Grand Master ; and

R. . W. . Wm. S. Hayes, of the same city, Grand Secretary, were each re-elected.

Bro. George W. Chaytor, also of Wilmington, Chairman Foreign Correspondence Committee ; so that, *Deo volente*, we shall hear from him again and conclude our comments.

DISTRICT OF COLUMBIA, 1874.

The Sixty-fourth Annual Communication of the Grand Lodge of the District of Columbia, was held at Washington, November 11th, 1874.

Nineteen Lodges represented.

Twenty-four on the roll.

M. . W. . C. F. Stansbury, G. . M. ., presiding.

The G. . M. . presented an interesting address. Under the head of "Mixed Funerals," he says :

The report of the committee to which this subject was referred at our last annual meeting, which was adopted at the January Communication, had met with a favorable response from almost every quarter. It is evidently in harmony with the general sentiment of the fraternity, and with its almost universal practice. If the effect of it shall be, as seems quite probable, to diminish the number of Masonic funerals, to keep our fraternity more secluded from public view, and prevent its being confounded with the numerous recent associations which have copied its clothing and public ceremonies, I shall regard the result as a proper subject of congratulation.

He reports the library in a flourishing condition ; recommends that measures be taken to gather the materials, to the end that a complete history of Masonry in the District may be preserved ; recommends a Grand Lodge Portrait Gallery ; recommends a revision of the Constitution, and makes an appeal in favor of the completion of the Washington Monument.

The Grand Treasurer presented a report showing the financial condition of each Lodge in the District.

Four cases were presented to the Committee on Jurisprudence—the first relating to demission, on which an unanimous report was submitted. We quote a paragraph :

The right of demission is an inherent right incidental to the voluntary character of the Masonic institution. Every Mason enters the order by his free will, and if he be not permitted to exercise the same will in relation to his continuance in it, the Lodge becomes to him a prison. A member thus retained against his will must cease to be of any value.

The second was somewhat mixed :

A. was elected to receive the degrees in Lodge 1, but before a degree was conferred a member interposed an objection, and the money was returned. He then applied to Lodge 2. The Lodge notified Lodge 1 of the application and received notice in answer of the foregoing facts : an endeavor was next made to find the objector, without result. Under a decision of the Grand Master, Lodge 2 initiated the candidate, and Lodge 1 appeals to the Grand Lodge for a settlement of the law question involved.

Two reports were presented, the majority sustaining the "eternal jurisdiction claim," and the minority opposing. We think the minority had the best of the argument, perhaps because it is in accordance with our views ; but the Grand Lodge, after a lengthy discussion, adopted the majority report.

The third was upon the question : Can a brother, after having been acquitted, be tried a second time for the same offense ?

A majority of the committee say, no. The minority presented no report, but from the fact that the minority moved to postpone consideration, it may be inferred that an adverse report will be presented.

In this case we differ from the majority. The usage has been in opposition to the action recommended by the committee in nearly if not quite all the Grand Lodges in this country.

The fourth : A majority report on the following resolution referred to the committee :

Resolved, That whenever a brother has been tried and convicted and expelled, the Lodge shall try him the second time, if at any time it shall appear that newly-discovered evidence would work an acquittal.

Which also went over on motion of the minority of the committee.

If newly-discovered evidence would demonstrate that the party was innocent, we can see no reason for a new trial ; the Grand Lodge has power to reverse and restore.

The Report on Foreign Correspondence, comprising a *review*

of the proceedings of forty-six Grand Lodges—those of Minnesota included—was presented by Bro. W. R. Singleton, and confirms our view of his status on the Young America question. There is no mistaking which side he is on, on *Masonic* questions; hit or miss, he comes up square to the rack.

Under the head of Illinois, he says:

Masonry is a benevolent, not a beneficiary or health assurance company. We admire the modern societies for that very purpose, and wish there were so many more that every man worthy of it would belong to one or more of them; but they are not “Masonic.” That institution, in its principles, is as far above them all as Heaven-born principles are above the sordid, groveling ideas of earth, which are earthy.

We add that we wish that those brethren who belong to these different societies would leave the ideas gathered in those bodies at the door when they visit *Masonic* bodies, and not seek to change our laws and usages to the standard of societies of yesterday.

Under the head of Iowa, he gives his views on the *objection* question:

When a “member” objects, his reasons cannot be demanded: unanimity being essential, no discordant elements should be admitted. Ceasing his membership, he has the right, as a member of the fraternity at large, to object to any one being initiated into *Masonry*, but he must convince some one holding the power of objecting (*i. e.* the black ballot) that his objections are sound and valid; ceasing to be a member of that Lodge does not deprive him of his rights of objection as a member of the fraternity. That right must be exercised by a proxy, who is willing to act for him. In the first case it is primary, and in the other only secondary.

Says that the furnishing of certificates or diplomas by the Lodge is a “modern measure.” In the oldest Constitution of the Grand Lodge of England that we ever saw containing a fee bill, was an item requiring that a certain named part of the initiation fee should be devoted to furnishing the new-made Mason (E. . A. .) with a diploma or certificate.

A Grand Master of Mississippi said, in one of his decisions: “If I should venture an opinion, I would say that the degree of Past Master is legitimately a part of Ancient Craft Masonry;” to which Bro. Singleton replies:

That Lawrence Dermott, in 1753, an expelled Mason from Ireland, joined with the seceding Masons in London, and became the Grand Secretary of

a spurious Grand Lodge—made such representations to the third Duke of Athol, of Scotland, as to obtain his permission to be made Grand Master, and then was appointed Deputy Grand Master, and thus controlled this new Grand Lodge. Now, to get up a frolic at the installation of the Master of one of his new Lodges, he invented the farce of the Past Master's degree, which conveys no new matter or information to the presiding officer more than is contained in the charges. If there be any antiquity in this degree, will some brother, better versed in Masonic lore, be pleased to point it out to us. Anything emanating from that prince of charlatans, the Irish Cagliostro, we, as Masons of the United States, should not feel ourselves called upon to follow. We would be pleased to see the *degreé* abolished, both from Blue and Capitular Masonry.

Under the head of Missouri, he says :

To this last paragraph relating to salary we must enter our dissent. A salary which would command the services of such a G. . M. . as the wants of the fraternity require, would soon become the inducement for improper men of venal character to electioneer for that position, and in a few years Masonry would become nothing but a "stench in the nostrils" of good men. So far, with whatever evils there may exist, Masonry has flourished as it never did before, and our Grand Masters have considered the honors attached to the office a *quid pro quo* for all the time it has required to discharge its duties. In every jurisdiction can be found more than one, well qualified in every way, who can find sufficient leisure to look after the interests of the craft.

If we should copy all the interesting matter contained in Bro. Singleton's report, we should be obliged to conclude ours with the District of Columbia, but as we are expected by our brethren of this jurisdiction to notice the proceedings of all the Grand Lodges received, we are compelled to pass on to other bodies; and yet we cannot, because we ought not to, omit his criticism on our ideas of a demit. We deem it our duty to present opinions differing from ours, particularly when in reply. In this instance, we regret that want of space prevents us noticing until another time what we believe to be wrong conclusions :

We cannot concur in this dictum of Bro. P. It is contrary to the practice of Masonry from time immemorial.

Anciently, a Mason could only withdraw from one Lodge for the purpose of joining another. The modern idea is that his membership may be forfeited by himself voluntarily without the intention of connecting himself with another Lodge. It is too much the practice of Masonic writers to express their views as to what Masonic law or practice *should be* in their estimation, and not what they really are. So it is in religious matters. The system mongers tell us what religion should be, and not what it is.

Now, we have expressed our views heretofore on the subject of affiliation founded upon ancient practice, *i. e.*, from the date of Lodge organization as we learn it from authentic history. No provision was made for a "demit" to permit a member to leave the Lodge at pleasure and become unaffiliated. If Bro. Pierson be correct, then A. at this moment has only to present to any other Lodge than his own the Secretary's receipt for his annual dues, and that Lodge can receive the petition for membership in that Lodge, and yet the other Lodge, never having *officially* acted upon his case, will continue him a member. Bro. P. has either gone too far, or not far enough. We say again: The rule should be universal among the craft, and understood by every applicant for the mysteries, that "once a Mason always a Mason," and his connection with some Lodge is essential to his proper standing in the fraternity, and to enjoy its rights and privileges upon an equality with his brethren. If he desire to withdraw, then he is no longer entitled to any of those rights and privileges, and is as the profane, unentitled to Masonic recognition. This *was* Masonry of the olden time; it is not the Masonry of to-day; hence, drones in the hive, ever ready to eat the honey, but never making any; every ready to claim the charities of the brotherhood, but never contributing to other's wants, like the daughters of the horse-leech, cry, "Give, give!"

M.·. W.·. I. L. Johnson was elected Grand Master: and

R.·. W.·. W. A. Yates, re-elected Grand Secretary.

Bro. W. R. Singleton, Chairman Foreign Correspondence Committee—each of Washington.

FLORIDA, 1875.

The Forty-sixth Annual Communication of the Grand Lodge of Florida, was held at Tallahassee, January 12th, 13th and 14th, 1875.

Thirty-one Lodges represented.

Seventy-one on the roll.

M.·. W.·. Albert J. Russell, G.·. M.·., presiding.

Four Dispensations for new Lodges issued during the year.

The address is confined to a report of his official acts.

He suspended the Master of a Lodge, for pocketing the charter, and declaring the Lodge disbanded, without assigning any reason for his action. The special committee reported, recommending that a duplicate charter be issued without fee, and said of the Master, "we believe from the facts presented to us, that he deserves the censure of the Grand Lodge."

Charitable, very. An instance of a similar character occurred

in the first Lodge organized in this Territory, but had a different termination.

The Master, offended at the rejection of an application, put the Dispensation in his pocket, declaring that it should be returned from whence it came, and started to leave the room. At the door he was met by the S. W., who demanded the Dispensation, and forbade his exit until it was forthcoming. The hand of the S. W. was long, broad and muscular; it covered the space on the Master's person, included between the chin and breast-bone. The Dispensation was given up, and the Master left the country.

The State is divided into seven districts; the Deputies of five presented reports; one of them says:

I have traveled nearly 400 miles in the capacity of D. D. G. M., and mostly by my own conveyance, rather than incur expenses to be settled by the Lodges visited.

The following resolution, presented by the "Committee on Masonic Jurisprudence," was adopted:

Resolved, That the Lodges in this Grand jurisdiction be instructed to require of all persons applying to visit them, some documentary evidence of good Masonic standing, under the seal of some regular Masonic body, in all cases of doubt as to the character of the applicants, before admitting them to an examination.

Bro. Dawkins, from the Committee on the "Masonic History of Freemasonry in Florida," reported progress.

Bro. Dawkins presented a Report on Foreign Correspondence, covering two pages, and says, in conclusion:

We now submit this apologetic substitute for a report, written in feebleness of both mind and body, praising our Heavenly Father for even this state of convalescence, and invoking, most humbly, His blessing upon our brother Masons everywhere, and upon all His creatures.

The following resolutions were referred to a special committee, to report next year:

Resolved, That the following propositions are fundamental principles of Masonry in accordance with Ancient Landmarks, and not in the power of any man, or body of men, to alter or change in anywise:

1. The inalienable right to make Masons rests in the Lodge, or as it is now termed, the subordinate Lodge.
2. A Mason cannot be made but in a regularly constituted Lodge of Masons.

3. That no Lodge is regularly constituted until its officers are duly installed.

Does the mover propose to do away with Lodges U.:. D.:.? Or does he propose that the officers of Lodges U.:. D.:. shall be installed?

M.:. W.:. Albert J. Russell, of Jacksonville, Grand Master; and

R.:. W.:. DeWitt C. Dawkins, of Jacksonville, Grand Secretary, was, as all the other Grand officers were, "unanimously re-elected."

Bro. DeWitt C. Dawkins, Chairman Foreign Correspondence Committee.

GEORGIA, 1874.

An Annual Communication of the Grand Lodge of Georgia, was held at Macon, October 27th, 28th and 29th, 1874.

Two hundred and twenty-seven Lodges represented.

Two hundred and ninety-two on the roll.

M.:. W.:. Samuel D. Irvin, G.:. M.:. , presiding.

Two Dispensations for new Lodges issued during the year.

The Grand Master reported a case, which, as he truly says, "was a novel one, and without precedent in the annals of Masonry." We present a synopsis of it here, as illustrative of *hasty* legislation, and as evidence that committees are not allowed, or do not take sufficient time to mature their reports.

The W.:. M.:. of a Lodge discovered from the printed proceedings, that he had, upon the report of the Committee on Grievances, been expelled by the Grand Lodge; knowing that charges had never been preferred against him in his Lodge, and believing that he had never been guilty of a Masonic offense, wrote to the Grand Master for an explanation and reparation.

The Grand Master, conceiving that he had no power to correct the errors of the Grand Lodge, was obliged to deprive the brother of his jewel, and suspend him from office; but immediately called an emergent Grand Lodge. The expulsion was found to be a *mistake*, as no charges had ever been preferred against the brother anywhere.

The emergent Grand Lodge "promptly restored the much-wronged brother to his rights as a Mason," and the Grand Master, in the presence of the Grand Lodge, restored him his jewel, and reinstated him in his office of Worshipful Master.

Subsequent investigation developed the fact that the brother, in his official capacity of J. W., had preferred charges against a member of the Lodge. An appeal from the sentence was taken, "and when the papers came up here, the names of the accuser and the accused became transposed."

The Grand Master made an eloquent appeal in favor of the "Southern Masonic Female College."

Relative to applications for decisions, he says :

I have been called upon time and again to decide and reaffirm decisions made last year which passed the scrutiny of your Committee on Jurisprudence, and were adopted as edicts of this Grand Lodge. Why your Grand Master should be thus burdened I cannot account for upon any other hypothesis than that the brethren will not read your proceedings, nor the Grand Constitution, nor anything else pertaining to Masonic jurisprudence. If Masters of Lodges and brethren would only consider that there are nearly three hundred Lodges in this State, and over fifteen thousand Masons, and that your Grand Master is a MERE MAN—not made of steel or india-rubber—not wound up like a clock, to run so long as the spring holds out or the weights retain their substance—they certainly would have some mercy on him.

The following we especially commend to the earnest attention of Masons in Minnesota :

Brethren, be merciful. Read the proceedings of the Grand Lodge each year; read your Grand Constitution; read and digest its edicts and decisions; read the current Masonic literature of the day; acquaint yourselves with the ANCIENT CONSTITUTIONS and Regulations of the order, and be prepared to decide questions as they arise, without burdening your Grand Master with questions of Masonic law which have been decided time and again, and which are so well settled that there can be no doubt to the contrary.

From his decisions we select :

1st. A Lodge under Dispensation, to which a charter has been granted by the Grand Lodge, cannot do any Masonic act until constituted into a regular Lodge by the authority of the Grand Lodge.

4th. A Past Master of a Lodge, who has again been elected its Worshipful Master after a year or more interval, must be *installed* ere he can exercise the duties of Worshipful Master, under the provisions of our Grand Constitution.

5th. The Worshipful Master is the head of his Lodge, and cannot be required to give a reason for any ruling or decision he may make. If a majority of the members of a Lodge is to control it, why have a Worshipful Master? If a Worshipful Master acts *corruptly* in any ruling he may make, then he is amenable to the Grand Lodge, and upon charges preferred against him by the Lodge on that account, the Grand Master would suspend him from his office and call a Lodge of Past Masters to try him. This is the remedy the Lodge has as against the ruling of its Worshipful Master, and no other.

6th. In all Masonic trials the accused has a right to be confronted with his witnesses. If the witnesses are Masons they should be summoned to appear at the time and place of trial, and then give their evidence before the Lodge and in the presence of the accused, who has the right to cross-examine each witness against him, and to introduce others in his own behalf. This evidence should be carefully taken down and recorded upon the minutes, so that if an appeal is taken it may be sent up to the Grand Lodge. If the witnesses are not Masons, then a committee should be appointed to take their evidence; a time to examine each witness should be appointed beforehand, and the accused should have notice of the time and place of examination so as to be present, if desirable, and have an opportunity to cross-examine them. The utmost fairness and good faith is demanded in all Masonic trials. The Worshipful Master presides as *Judge*, to preserve order, decide questions as to admissibility of testimony, grant continuances, if it is shown to be necessary by the Junior Warden or by the accused, to advance the cause of justice. The Lodge is *the jury*, whose province it is to pass upon the guilt or innocence of the accused, under the evidence, and if found guilty to prescribe the punishment to be inflicted.

The Grand Master is a strict constructionist; he says:

12th. As to Masonic burials, I hold that in this ceremony our fraternity cannot fraternize with any other. When a Masonic Lodge takes charge of the body of a deceased brother *at the grave, it acts as a Lodge*, and performs ceremonies whose true meaning is only known to Masons. Within the lines, on approaching the grave, no one but Masons should pass. Under the crossed-rods no one but Masons should go. The body of the dead has the post of honor, and should pass first, but the brethren should close in immediately after it, to the exclusion of all outsiders. Even the family of the deceased is not entitled to the honor of such an escort. It is right and proper for a Lodge to take charge of the remains at the house of the deceased and bear them to the church, mosque, or Jewish synagogue, and then surrender them up for the purpose of having such religious rites performed as are agreeable to the family of the deceased, or in accordance with the wishes of the brother previous to his death. But the religious exercises should *end there*. On arriving at the grave, no other ceremony should be permitted. Within the circle at the grave no one should be allowed except the mystic brotherhood, and only such as are properly clothed and appear as Masons.

In this jurisdiction the usage has been somewhat different. Masons have become so mixed up with other organizations, that they seemingly forget that it is the oldest society on earth, and fearing that some one will insinuate a discourtesy, are willing to forego what rightfully is included in funeral ceremonies. A Mason's first allegiance is due to the craft, and if he does not desire to maintain its dignity upon all occasions, he had better leave it for some other association whose forms and requirements better suit him.

We would leave the *immediate family* within the circle.

The Grand Master says that the whole expense of his "office foots up *fifteen dollars* for postage."

The Grand Lodge, after election, voted a donation of five hundred dollars to P. G. M. Irvin, which he positively refused to accept. The matter was finally compromised by the appointment of a committee to procure and present a P. G. Master's jewel.

The Report on Foreign Correspondence, containing an able and well-written review of the proceedings of thirty-seven Grand Lodges, was presented by Bro. J. E. Blackshear.

We endorse the following, which we find under the head of Michigan :

Masonry is the science of human life, and it was never intended that man should spend his whole life at labor, without giving any time to recreation and social enjoyment. If we would arrest the evil of non-affiliation, and procure the full attendance of Lodges, we must make the meetings pleasant and attractive. Members, in attending Lodge meetings, must feel that they will receive, at least, a *quid pro quo*—that in the "social and friendly intercourse" of the brethren, they will be sufficiently compensated for the sacrifice occasionally made of denying themselves the pleasure, after the day's work is over, of an evening of social and sweet communion with the loved ones at home.

Those who read our report for 1874, may remember some comments that we made in connection with an extract from one of Bro. Blackshear's reports, relative to oyster suppers. In the report under notice, he says : "We had no idea * * * we were, in said remarks, putting up a target to be shot at by so many reporters. A number of missiles have been before aimed at it in a good-natured way, and now Bro. Pierson discharges his blunderbus," and quoting our comments, says :

No seed of *bitter fruit* in "*ourn*," if you please, Brother Pierson. We are not fond of bitter things; so we will take our "*something else*" on such occasions nicely sweetened, hot and well drawn, with a little cream in it. We fail to see why an oyster supper might not be made enjoyable without that "*something else*" that men sometimes put in their mouths to steal away their brains.

We had been pitching in to the advocacy in various quarters, of engrafting certain puritanical notions on Masonry. We presented the extract from Bro. Blackshear's report, as an offset to the notion that Masonry *was not* a social institution.

In this we miss the specimens of Bro. Blackshear's poetical talent, which have heretofore graced his reports; his comments in this, too, are brief and far between. While we are about it, we desire to inquire who is the "Bro. Puison, of Minnesota," mentioned under the head of Kentucky?

M. W. David E. Butler, of Macon, was elected Grand Master; and

R. W. J. Emmett Blackshear, also of Macon, re-elected Grand Secretary.

The Committee on Foreign Correspondence for next year is P. G. M. S. D. Irvin, G. S. J. E. Blackshear, and P. G. M. Samuel Lawrence.

INDIANA, 1875.

The Fifty-eighth Annual Communication of the Grand Lodge of Indiana, was held at Indianapolis, May 25th and 26th, 1875.

Four hundred and seventy-six Lodges represented.

Four hundred and ninety-three on the roll.

M. W. Lucien A. Foote, G. M., presiding.

Twenty-one Dispensations for new Lodges issued during the year.

Seven Dispensations continued over from the previous year.

A non-affiliated brother presented an application for membership and was rejected; a few months afterwards he applied to another Lodge. To the question, could the latter Lodge receive the petition? the Grand Master replied that they could not, because the brother "had made his choice of a Lodge on his first application, and that Lodge still had jurisdiction!"

The Committee on Jurisprudence set the matter right, they decided, "nor is his right to apply for membership in another Lodge restricted in the least."

The ruling of the Grand Master is a legitimate sequence of the eternal jurisdiction claim.

In our jurisdiction we have thus far been very fortunate in the matter of trials; there has not been twenty appeal cases before the Grand Lodge since its organization; but it is well to be prepared; hence we copy the following from the report of the Indiana Committee on Grievances and Appeals, hoping that this report will be preserved for reference, should occasion ever require:

The record of minutes should show a "stated" or "called" communication of the Lodge, with dates and names of brethren, as well as officers present, and every matter of interest relative to the time and manner of admonition, (if any;) the appointment of a committee to investigate reports or rumors, (if any;) the time and manner of preferring the charges, and by whom preferred; the charges and specifications in full, together with the names of witnesses; the order to serve notice; the time and manner of serving the notice; the order and time appointed for the taking of depositions of persons not Masons; the order and time for holding the Communication for hearing the cause; every material fact as to the opening of the Communication at the time of trial, including the names of members of the Lodge, as well as officers present; the degree opened on; the complete proceedings had; all the evidence given; the vote as taken upon the charge; number of affirmative and number of negative ballots; as well as upon *each* specification *separately* from the general charge, and the penalty adjudged, together with all the other necessary requirements of the rules and regulations for the government of subordinate Lodges.

A resolution providing that in case an applicant for the degrees failed to come forward within six months after his election, the same to be void, was referred to the Committee on Jurisprudence. We quote from the report:

Your committee take pleasure in saying that this Grand Lodge entertains such unbounded confidence in the wisdom and sound discretion of her subordinates that she can with cheerfulness leave the question with each Lodge to determine for itself.

Bro. Daniel McDonald "does the reviewing" for Indiana, or rather has done for several years past; but as he is now Grand Master—the right man in the right place—we shall have no more of his reports for a time, at least.

The report covers ninety-one pages, and the proceedings of forty-four Grand Lodges are noted.

Bro. McDonald has got out of the way just in time, as several of the reporters would be after him with sharp sticks, if he had not retired, because he commences his report with the following announcement: "We again take up the pen, pencil, scissors and paste-pot, with much reluctance, for the purpose of compiling our annual report on Foreign Correspondence."

He supposes that the Grand Secretary of Arkansas mentioned the fact of having a "good time on 'lemonade,' because it is so seldom that that kind of fluid is used;" and says that, "a recent visit to that jurisdiction, convinces us that 'egg-nog' is much more palatable than lemonade."

He thinks with us, "that a brother suspended for non-payment of dues, is 'suspended from all the rights and privileges in his Lodge until his dues are paid, and he is restored as the law directs.'"

He tells some truths under the head of Connecticut, which it will be well for Masons to ponder on:

We are of opinion that all these "home," "college," "asylum" and "seminary" schemes are outside of "the original plan of Masonry." Masonry costs too much money for the purposes of *show*, and not enough for legitimate Masonic purposes. We put too much money in Masonic banquets, festivals, presents to retiring Masters and other brethren for doing their duty, and in "divers and sundry" other ways; and a very small pittance finds its way into the legitimate channels of charity. In our zeal to do a "big thing," so that the eyes of the world may look upon our beneficence, we forget the divine injunction in doing our alms, "Let not thy right hand know what thy left hand doeth."

Again, under the head of Florida, he says:

We do not believe, with Dogberry, that "edification cums by natur," and we are in favor of all practical methods that tend to enlighten the benighted misunderstanding of the rising generation; but we are candidly of the opinion that all educational schemes tacked on to the Masonic organization are out of place, and cost more to keep them going than the benefits flowing from them are worth. Colleges, female seminaries, widows' and orphans' homes, are merely the out-croppings of Catholic exclusiveness, and our institution would be better off to-day without a single one of them.

* * * * *

We hope to see the time when the Masonic institution will abandon all schemes outside of the organization, and leave them where they legiti-

mately belong, "subject to the government of the country in which we live."

To the latter proposition we say, "So mote it be;" but to the former, we are not prepared to give our assent. The Orphans' Home, of Kentucky, is evidence that somewhat can be done. And what Kentucky has achieved in that direction, may be accomplished by others, provided their resources were properly husbanded. Why is it that it costs so much more to run a Masonic Lodge in these days, than it did in the days of our fathers? "What is everybody's business is nobody's," is an old adage; and from the loose manner in which finances are apparently managed in many of our subordinates, to say nothing of Grand Lodges, the adage is applicable.

Of Grand Master Griswold's address in 1874, he says it is "a lengthy and well written address, giving his opinion freely and without reserve on all subjects presented to him for consideration."

We desire to inform Bro. McDonald that the District Deputy system adopted by our Grand Lodge was not a "renewal" of the old system; the impression prevailing that it might be a renewal of the old system was the principal reason why the proposition was rejected, but when the proposition was explained a reconsideration was had, and the recommendation of the Grand Master adopted.

Quoting our criticism—see Proceedings of 1874, page 48—on a paragraph in his report for 1872, he says:

We mean to be understood that "extracts" from the "proceedings of other Grand Lodges" are not *always* readable. It depends altogether on the verbosity of the extract. Often the gist of a whole page of printed matter can be condensed and brought out in half a dozen lines. "Individual comments," of course, are secondary and optional, but, nevertheless, coming as they do from a disinterested standpoint, are often more valuable than the extract itself. Our vanity leads us in a different direction: We have supposed that the brethren for whom these reports are written would rather have *our* version than the original language.

We acknowledge the corn; our Annual Communication being held in January—the proceedings, if printed at all, should be ready for distribution before June, but—we adopt with reference to his report, what he says in his conclusion:

We have found in traveling over this * * field of Masonic literature, many fine gems of thought, and much to admire, which we would have been pleased to insert, but our space being limited, we * * are compelled to travel on and leave them behind.

M. . W. . Daniel McDonald, of Plymouth, was elected Grand Master ; and

R. . W. . John M. Bramwell, of Indianapolis, re-elected Grand Secretary.

Bro. Elisha L. McLallen, of Columbia City, Chairman Foreign Correspondence Committee.

IOWA, 1875.

The Thirty-second Annual Communication of the Grand Lodge of Iowa, was held at Des Moines, June 1st, 2d and 3d, 1875.

One hundred and fifty-five Lodges represented at opening—two hundred and twenty-three during the session.

Three hundred and thirty-two on the roll, twenty-three of which have become extinct, leaving three hundred and nine working chartered Lodges in the jurisdiction.

M. . W. . Joseph Chapman, G. . M. ., presiding.

Nineteen Dispensations for new Lodges issued during the year.

The Grand Master made a decision “prohibiting *dancing in the Lodge-room* in connection with a festival.”

The decision, although in strict accord with a resolution adopted by the Grand Lodge in 1856, caused considerable feeling among the brethren, and apparently in the Grand Lodge ; but in the final action the Grand Master was sustained.

Bro. Parvin, as Grand Secretary and Librarian, presented very interesting and elaborate reports. *He* is very particular in his financial report—no generalities, each receipt and order drawn is mentioned in detail, and the date affixed to each.

It has been up-hill work, but Bro. Parvin has, by his indefatigable energy and perseverance, succeeded in building up for the Grand Lodge, the finest Library in the possession of any of them. We wish that our Grand Lodge would follow Iowa's noble lead in that particular.

If only the proceedings received from other Grand bodies had

been bound and preserved, Minnesota would have a very respectable Library. Somehow, the great mass of brethren do not appreciate the value of the proceedings of the Grand bodies. In our collection we have many old and rare books, some of which cannot be duplicated, and yet we regard our collection of proceedings of Grand bodies as the most valuable portion of our Library.

In our examination of proceedings, we occasionally find some, to us, curious transactions. Iowa presents two: one was in the reception of the Grand Master of the I. O. of O. F.; another was the reception of, and acting upon, the report of the presiding officer of a convocation of Past Masters. Why not legislate in Grand Lodge upon the Templar's order?

The Committee on Jurisprudence, of which our old friend Bro. Z. C. Luse, was chairman, made several reports; the fourth was on a rather peculiar case.

The law of Iowa is, "Lodges cannot reinstate *expelled* Masons—the Grand Lodge only can."

The Grand Secretary reported that on March 26th, 1874, Dubuque Lodge, No. 3, filed in his office "a notice of the expulsion of one Frenzel, with a full transcript of the case." In the returns of May 12th, of the same year, he was returned as expelled; the papers went to the proper committee, and on the 3d day of June, 1874, the Grand Lodge affirmed the action of Dubuque Lodge.

"During the summer," the G. . S. . says, "I saw in the public prints of Dubuque, that this same Frenzel was publicly acting with the Masons."

The report was referred to the Committee on Jurisprudence, who reported: " * * that said E. A. Frenzel, on the 21st day of May, 1874, was reinstated to membership by said Dubuque Lodge."

Two months after expulsion, he was reinstated by the Lodge; and three weeks afterwards, the first action of the Lodge was confirmed by the Grand Lodge.

The committee quote from the Masonic Code, as follows:

An expelled brother virtually ceases to be a Mason, and his restoration to the order is, therefore, equivalent to the admission of a profane. *He must*, therefore, petition the Lodge from which he was expelled, and his

petition must take the same course as that of an applicant for the mysteries of our order. If when the petition matures the ballots shall be found clear, *the Lodge must then formally petition the Grand Lodge for his restoration, certify under the seal of the Lodge, that said petition was made on the authority of such clear ballot.* If the Grand Lodge then decrees the restoration of the expelled, the Lodge may, on receiving notice to that effect from the Grand Secretary, readmit the party to membership, *but not until he shall have have been re-obligated to the performance of every Masonic duty.*

We present the conclusion of the report :

That the action of said Dubuque Lodge, No. 3, in attempting to reinstate said Frenzel, and in reporting him to this Grand Lodge in their return to this session, as a Mason in good standing, was in violation of every Masonic law, and contrary to Masonic usages, and was an act in defiance of the authority of this Grand Lodge. We also find from the records that Brother E. A. Guilbert, at the time of the action of said Dubuque Lodge, No. 3, in expelling and reinstating said Frenzel, was W. M., and still is its W. M., and that he was also the author of the amendment to Chapter 6, of the Masonic Code, above referred to, and therefore could not be ignorant of the law; that his acts, in violating the law, were in defiance of the authority of this Grand Lodge.

The matter was referred to a special committee, to report at the next session, *the previous history of the case*, and the following order was made :

That the M. W. Grand Master issue his edict to the W. M. (E. A. Guilbert) of Dubuque Lodge, No. 3, directing him to conform to the judgment of the Grand Lodge of Iowa, 1874, in declaring said Frenzel an "expelled" Mason.

Sharp practice and the jesuitical dogma, do evil that good may come, has no place in Masonry. We never yet have known of a case where Masonry has been benefited by a "getting round," or evasion of the law.

We guess that in the foregoing case, the brethren in the first place undertook to make a short cut, and in doing so, tumbled into a big slough.

We note two decisions in Report No. 5, of the same committee :

"Can a Lodge vote funds from its Treasury for purposes *not* Masonic?"

"Can the Secretary refuse to issue the order for moneys so appropriated?"

We answer both queries in the *negative*. The funds of a Lodge are contributed by its members for the sole purpose of meeting its legitimate expenses, and for charity, and cannot be diverted to other purposes.

But when so voted it is not the province of the Secretary to refuse an order for the amount voted.

The Report on Foreign Correspondence was presented by Bro. H. J. B. Cummings. It is his first appearance among the "Mutuals." He commences as follows :

The Chairman of the New York Foreign Correspondence Committee, Brother James Gibson, speaking of such committees, says :

"They occupy the position of sentinels, as it were, on the watch-tower, and, seeing a little cloud arising no greater than a man's hand, watch to see if it increases, and if they find it enlarging and spreading rapidly, wisdom requires that they sound 'an alarm.'"

We like that. We are a sentinel, "so to speak." We shall watch! Years ago, in our Masonic infancy, we used to wonder what these reports were for. Nobody, "as it were," seemed to read them, notwithstanding they appeared to be filled with pleasant chatting back and forth, with here and there a quotation from oration or address, exhorting to the discharge of a Masonic duty, or rebuking mildly, or otherwise, some discovered wrong. But we see it now! They were "sentinels" sounding "alarms." Our security was not fancied—it was real. While we slumbered and slept, they were upon the watch-tower, and all was well. But our relief has come—having shouldered our musket, *the reader may go to sleep.*

Under the head of "Want of Life," he says :

It is too true; we *are* losing sight of the social feature, and are drifting into a cold, formal business way. The ancient custom, amounting almost to the dignity of a landmark, was to serve refreshments after the close of the Lodge. Let us return to the custom, even if we can afford no more than crackers and cheese and a cup of cold water, seasoned well with wit and joke and brotherly greeting. We give credit to the Grand Master of Michigan for the cheese, cracker and water suggestion, and we endorse his recommendation that Lodges should have *at least* quarterly social gatherings. We will go even further—we will second most emphatically the "motion" of the Grand Master of Minnesota: "Ever and anon call from labor to refreshment and throw open your doors and invite your *wives, sisters and daughters* to participate with you in the enjoyment of the hour."

Give Masonry its olden social character; bring the brethren together more frequently to enjoy each other's society; bury the rivalries of business; forget the scramble for money, for success; add the pleasant smiles of our loved ones and the charm of female companionship, and Masonry will be the better of it, and we will be better Masons. "All work and no play makes Jack a dull boy."

Under the head of "Material," noticing the differences of opinion as to physical qualifications, he says :

And so it goes. To us it seems the Grand Master of Connecticut hits the white when he says :

"We labor in the moral field only, and build the temples of the inner life. I confess I am unable to see how a man who is compelled to wear glasses, or a truss, or who has lost a finger or toe, or even a hand or foot for that matter, is incapacitated from laboring in the moral field."

Talk as we will, Masonry is not just what it was centuries ago. Then it was operative, now it is speculative. The reason for the requiring of a "perfect man," has passed away, and the rule should go with it. Insisting that he shall be able to comply with all the requirements of the ritual—what need of demanding more? It is time that we should lay aside some of our pharisaical notions; cease claiming that a man is better simply because he is a Mason. He is better if he will live up to its teachings; it is his life which proves him better or worse than another. Where the candidate has the "internal" qualifications, be not too rigid in demanding physical perfection, for alas! none of us who have knelt before the Altar of Masonry are thus perfect.

We do not counsel going to the other extreme in admitting any and everybody, however fractional. It is not necessary that the candidate *shall* have the "strawberry mark" before you will recognize him as your long lost brother.

Under the head of "Masonic Crimes," he says:

There is much discussion in the Reports as to the duty of Grand Lodges in this matter, especially in case of Masons engaged in the business of selling intoxicating liquors as a beverage. Chairman Pierson, of Minnesota, don't like these "temperance lectures" in Grand Master's addresses, and he makes a sad mistake in saying "a Mason may bring disgrace upon *himself*, but he *cannot* upon Masonry." Dear brother, Masonry lives in the lives of its initiates. Masonry must stand or fall, not so much by its professions as its acts—not by what it may arrogantly claim, but by the fruit it bears—the good it may do. The Grand Master of North Carolina states it correctly—*dram-selling is a reproach upon Masonry*. If, as the Grand Master of Minnesota says, "no drunkard can be a good Mason"—how, we ask, can the drunkard-maker?

* * * * *

"Intemperance is a disease," says Brother Pierson, of Minnesota. Grant it. What would you do with the man who would deliberately introduce the yellow fever into our homes and our towns? If it be a disease, cut off him who would spread it. Chairman Cushing's rule is good as far as it goes—"Let every incipient gambler, profane swearer, drinker of intoxicating liquors, be rigidly excluded;" but he should go further, thrust out him who would encourage another to become a drinker, or would feed the appetite for strong drink which has been formed or is forming.

We reiterate, a Mason may bring disgrace upon *himself*, but he *cannot* upon Masonry. How long is it since temperance lectures first became an element in addresses, orations, reports, &c.? Is there any more necessity for them now—nay, for that matter,

as much as there was twenty, thirty, fifty, or one hundred years ago? and yet Masonry is stronger—in numbers—to-day, than it ever was. We are not opposed to temperance lectures in the proper place—personally, we are an advocate of the “touch not, taste not, handle not,” the unclean thing; but Masonry has grown, prospered, done good in the world beyond human calculation, by a strict adherence to its old laws, old customs, old usages, and our theory is, let well enough alone. Don’t jeopardize the very existence of the institution by the introduction of *isms* of any kind.

Consistency is apparently lost sight of. Masons will go in a body and listen to a *Masonic* oration, in which a temperance lecture is very prominent, and from thence proceed to a hotel to partake of a banquet, where bottles of wine are prominently displayed—but we won’t pursue the subject for fear of being betrayed in telling more truth than is necessary.

Better leave the matter where the fathers left it.

Under the head of “Masonic Expose,” he says:

Chairman E. H. Cushing, of Texas, makes mention that “Colored Lodges,” in that State, use Duncan’s as a ritual.

As he quotes the foregoing for information we will add our mite; the two Lodges in this State use the “*Mnemonics!*” so said one who claimed to be the Master, and showed his copy!

Bro. Cummings incorporates in his report, prefaced with some jocular remarks, “A Narrative of the Free Masons’ Words and Signs,” said to be a “*verbatim et literatim* transcript of the “Sloane MSS.,” which are supposed to have been written about the year 1700, and which MSS. are said to be on deposit in the British Museum, England.

If we desired to make this report a vehicle in which to distribute that kind of—what do you call it—we should prefer to introduce a copy—said to be of the same MSS.—which we have had in possession for upwards of twenty years, because our copy contains some questions and answers not in the one quoted by Bro. Cummings. But we don’t believe the brethren in this jurisdiction would thank us for presenting either; but if they should signify their desire, we can furnish them a copy of “Solomon in all his Glory,” “Master Masons’ Key,” &c., &c., half a dozen such things which date most anywhere before 1722.

Bro. Cummings does not exactly belong to the M. A. S., he don't admiration worth a cent, but we like his report, we have been edified in its perusal, and did not "*go to sleep*" over it once. Hark! that was 2 o'clock A. M. that just struck—and we hope that Bro. Parvin, who is the boss in that matter, will select Bro. H. J. B. Cummings, of Winterset, to make the report next year.

M. W. Henry W. Rothert, of Keokuk, was elected Grand Master; and, *of course*,

R. W. T. S. Parvin, of Iowa City, was re-elected Grand Secretary.

KANSAS, 1874.

The Nineteenth Annual Communication of the Grand Lodge of Kansas, was held at Leavenworth, October 21st, 22d and 23d, 1874.

One hundred and one Lodges represented.

One hundred and forty-five on the roll.

M. W. Owen A. Bassett, G. M., presiding.

The address is somewhat lengthy, covering some twenty-nine pages of the proceedings, and has forty-eight sub-heads.

Under the head of "Experimental Legislation," he says:

Empirical and excessive legislation should be avoided; it is, therefore, proper that you should be cautioned to sedately and maturely consider all propositions for the establishment of rules to meet special cases; for it frequently happens that a law designed to eradicate an evil may induce greater collateral evils, and it more frequently occurs that an attempt to declare the law makes that uncertain which was before definite and well understood. As our society advances to its perfection under the fostering care of an enlightened reason, law-making will be restricted to fewer subjects, and be more general in its character.

Under the head of "Public Installations," is found:

Masonry is pre-eminently a social institution; one of its grand purposes is to bring men together, where, by a cultivation of the social faculties, they may become in fact friends and brothers. Whenever the occasion will permit, let the doors of the Lodge-room be thrown open, where the mothers, the wives, the sisters and the daughters of Masons may mingle in social intercourse; and aid in conciliating true friendship. Whatever tends to popularize the institution of Freemasonry in the families of our brethren, should be encouraged.

We dissent from the last paragraph. Masonry is now too popular. We are in favor of reunions, as it tends to promote brotherly love; we favor the presence of the wives, daughters, &c., on such occasions, because of the restraining influence of female society, but not for the purpose of *increasing the popularity* of the institution. We believe the efforts in that direction are sapping the very foundation of the order through the introduction of *isms*, new customs, changes, innovations, &c., &c.

Under the head of "Suspension for Non-payment of Dues," he says, and it suits our notions:

Have you ever thought of the grand idea conceived by the author of these words: "Forgive us our debts as we forgive our debtors," when reading in our By-Laws, "The penalty for non-payment of dues shall be ineligibility to vote or hold office, or *suspension*, at the option of the Lodge;" and did you make any comparisons? and was the result favorable to our society? Had you forgotten, when you enacted this By-Law, that the principles of Masonry were of the very essence of benevolence and charity? that the great purpose of our brotherhood was to benefit its members, and to exert an influence for the well-being of society, and that to manifest the one and accomplish the other, it was necessary that you should walk according to your professions, and cultivate the spirit of brotherly love? The failure to pay dues is attended with the strongest presumption that the brother's default arises from some misfortune; and would you inflict on him the penalty of suspension, or compel him to proclaim his poverty, and seek from you a remission of his dues as a supplicant for your bounty? Let Masonry be what it professes, a voluntary association, and if you have Lodge dues, let it be understood that their payment is voluntary, and as the true principles of Masonry are taught, your treasures will be filled.

From his decisions we quote:

4. When one is elected to membership, or raised to the degree of Master Mason, he becomes by such act a member of the Lodge, though a rule of the Lodge requires some condition precedent.

6. Immorality is unmasonic and a crime against Masonry. Conduct which is contrary to the Divine law, to the conscience of upright men, and to the moral sense of the community, is immoral and unmasonic.

7. The mere presentation of charges against a brother does not affect his Masonic standing; but the Master, in his discretion, may suspend him from the exercise of an office, and close the door of his Lodge against him.

8. When charges have been presented against a brother, and he has been tried and acquitted by his Lodge, no further action can be taken in that case. It cannot be appealed for review before the Grand Lodge, for there is no one aggrieved.

12. Where one Lodge bestows charity on a member of another Lodge, or pays the funeral expenses of such a member, no lawful claim for reimbursement for such expenditures exists in favor of the Lodge making them, against the Lodge of which the destitute or deceased brother was a member.

18. The rule requiring a candidate for the mysteries of Masonry to be whole and sound as a man, ought to be applied not only to the external, but as well to the internal members and organs of the body, and to every part of the physical system, including every permanent or long-standing derangement of the muscular or nervous systems, or disease.

No. 8 is not in accord with the practice in a large majority of jurisdictions. Masons are not perfect,—are not beyond the influence of prejudice and personal feelings. We have known instances where those feelings, or something else beside—justice—has operated both ways, and where the Grand Lodge has reversed the action of the subordinate, expelled where it acquitted, and acquitted where it expelled.

We do not belong to the school that would shape Masonic legislation or action to suit the outside world, and care but little what they think or say of the institution, and hence are not in full accord with “6.”

As to “18” we think it simply—well, we will not say what we think, but adopt the language of another reporter, “Rheumatics need not apply.” The ruling is a legitimate sequence of a Grand Lodge legislating for a cheap life insurance association.

All of the decisions of the Grand Master were approved, except No. “8,” which was reversed.

“Two thousand dollars, or so much thereof as may be necessary,” was appropriated for the “purpose of relieving the necessities of the craft in” the jurisdiction.

The craft are progressing in Kansas. The Grand Master announced the appointment of a brother “as his Private Secretary.”

We do not comprehend the *why?* of the amendment to section 42, of their By-Laws; if non-payment of dues is a crime of sufficient magnitude to be visited with *suspension*, why make the distinction and not publish it to the world as are other suspensions?

A Report on Foreign Correspondence, embracing an able and courteous review of the proceedings of forty-six Grand Lodges, was presented by Bro. J. H. Brown.

Under the head of California, he gives a first class lecture on

the temperance question. We have heretofore expressed our views of the fitness of such effusions in documents purporting to be Masonic.

He is opposed to nominations for office being made in either Grand or subordinate Lodges, and, in that, we agree with him, and also in the following, which we find under the head of Colorado :

The making non-affiliation a Masonic offense, is an innovation alike unwarranted by the ancient acknowledged usages and the present good of the order. Whoso enters a Lodge, goes in as a *free* man. When demitted, he departs unshorn of his freedom. Why then compel him like a slave to to enter a Lodge or be regarded as guilty of a Masonic offense? While we deprecate non-affiliation, we would leave every man free to live within the Lodge and enjoy its privileges, or stay without and forego them. Freely he came; freely let him depart; undisciplined let him live.

If Bro. Brown is correct, they have a new kind of *suspension* in Kansas. He says, "There are certain Masonic rights, certain privileges, which any Mason may recall by reference to his O. . B. . to which a suspended brother is inalienably entitled." Wonder what kind of an O. . B. . they have in Kansas? wonder if they leave out, under sentence of *suspension* or expulsion?

Again, he says, under the head of Indiana :

Masonry centuries since was completed as a whole. Those who fancy it defective, gravely deceive themselves; and those who propose to add supplements and supply extensions, have wholly misconceived its perfect plan, and largely overlooked the amplitude and adaptability of its parts. Its laws are its own; few, plain, comprehensive, and unchanging.

And yet he incorporates teetotal lectures in his report.

Bro. Brown knocks Solomon and Hiram, and all the others, way back yonder, clean out of the ring at one pop. Go slow, Bro. Brown, go slow. Your endeavor to make the Masonic institution a temperance society, although an innovation, is nothing to your introduction of theology. If your ideas should prevail, you would scatter the whole institution to the four winds; there would be nothing left. Introduce politics, temperance—anything but theology.

He, says under the head of Louisiana—we can't give his arguments, tho' we think that they are of sand, and light at that :

Masonry is a Christian institution of the middle ages, modified by the reformation.

Mr. Brown does not believe in a Grand Lodge becoming sponsor for a life insurance company. Level.

Bro. Brown's is a report well worth reading. We have perused it with much pleasure—except as noted—and profit. On questions of law and usage he is generally sound, and fearless in expressing his opinions, and presents them freely; and we regret extremely to be obliged to join issue with him. We personally know—we believe we do—that he is sincere in his views on temperance. We concur with him in all except as to the place and manner of putting forth those views. But he is woefully mistaken as to the theology, so to speak, of Masonry. We hope and believe that he wrote in a hurry—for the time, being forgetful that he was writing a Masonic document.

M.·. W.·. Owen A. Bassett, of Lawrence, Grand Master; and

R.·. W.·. John H. Brown, of Leavenworth, Grand Secretary, were each re-elected.

Bro. Brown is also Chairman Committee on Foreign Correspondence.

KENTUCKY, 1874.

We are indebted to the courtesy of Bro. J. H. Branham, of Owensboro, for our copy of the proceedings of the Grand Lodge of Kentucky.

The Seventy-fifth Annual Communication was held at Louisville, October 20th, 21st and 22d, 1874.

Three hundred and fifty-seven Lodges represented.

Five hundred and forty-three on the roll.

M.·. W.·. Thomas J. Pickett, G.·. M.·., presiding.

Thirteen Dispensations for new Lodges issued during the year.

A brief address from the Grand Master giving an account of his stewardship.

The proceedings present two pictures. In the light of the second, how the first could exist is beyond our comprehension.

In our report for 1874, we noticed the Orphans' Home. The second picture, alluded to, was a reception by the Grand Lodge of the children from the Home. The only excuse we have to offer is that we have somewhat curtailed the report as it appears in the proceedings;

When the curtain rose, it disclosed the children seated in tiers, looking like banks of purple and gold on a summer's sunset cloud. Hon. T. L. Jefferson, in a few felicitous remarks, presented the children, the Board of Directors all standing.

MR. JEFFERSON'S ADDRESS.

"Most Worshipful Grand Master, Wardens and Brothers of the Grand Lodge of Kentucky:

"In the name of the Board of Directors I have the honor and pleasure of presenting to you the one hundred and twenty-nine orphans and ten widows of the Masonic Widows' and Orphans' Home of the State of Kentucky. My brethren, for the third time upon this stage behold your jewels.

"It is not my purpose to occupy your valuable time with any remarks, but simply mention that the officers and teachers of the Home, together with a committee of the Board of Directors, have had the children prepared with some exercises deemed suitable to the occasion, which will now be presented, should it meet your pleasure."

Grand Master T. J. Pickett responded as follows:

"In behalf of the Grand Lodge of Kentucky, I welcome you to our hall to-day. The picture you present is more eloquent than any words you can say. It tells of many graves of Masons that are scattered here and there, whose dear children are here, the wards of our benevolent fraternity. We ask no other defenders than these. They can silence all anti-Masonic calumny, and turn opposition into co-operation. We are pledged to the work of completing this home; and the Jewish laborers on the temple would as soon have thought of dropping their tools and abandoning the walls as the Masons of Kentucky would of retiring from the engagement they have entered into to carry on to full and final success this institution. Again we welcome you to our Masonic retreat."

The whole number of children arose and sang in chorus the song "Orphans' Greeting," bringing many tears to eyes unused to weep. Preston Brickey, a ward of Fleming Lodge, No. 112, delivered an opening speech. He referred in touching terms to those who had died during the year, and paid a pretty tribute to the memory of Dr. Newton, the Superintendent, who had died during the year. He enlarged upon the benefits, mental and moral, which the children had enjoyed in the Home, and announced that since the last session of the Grand Lodge the numbers had increased from 86 to 129. A beautiful song, sweetly modulated, entitled "Anniversary Day," was sung by the children.

A piano duet was performed by Bettie Hotchkiss, ward of Model Lodge, No. 200, and Mary Wilkerson, Golden Rule, No. 345. Then followed an amusing recitation, "She would be a Mason," by Nellie Bristow, of Louisville Commandery, No. 1, interpreted in a style that frequently convulsed the audience with laughter. This little miss is the daughter of the Rev. Mr. Bristow, a deceased minister of the Louisville Conference, well known. A chorus, "Beautiful Rain," was sung by the children. Then came a piano duet, "Homeward," by Fannie Lewis, from Bowling Green Lodge,

No. 73, and Willie Murphy, Fleming Lodge, No. 112. Willie Crane, from Good Samaritan Lodge, No. 174, delivered a speech. This little boy was a helpless waif in Lexington when taken to the embrace of Masonry. He has enjoyed the comforts and benefits of the Home for several years, and gives now promise to grow up an ornament to society. An old gentleman with no children and in independent circumstances, has applied to the Directors for the privilege of adopting him.

A song and chorus—"Little Gleaners"—followed. This was sung by a company of little girls so arranged as to height as to make a perfect bow, and each holding in her hand a bunch of unthreshed oats. It was a scene to delight the Grangers. A piano duet ensued—"Air from Norma"—by Amanda Ragsdale, from Cromwell Lodge, No. 420, Belle Atterbury, from Nolin Lodge, No. 234. Then came a dialogue—"Civil Rights"—by Alvin Highfield, Hart Lodge, No. 61, and Preston Brickey, Fleming Lodge, No. 112. The two little boys came on the stage, with black masks, representing two negroes engaged in a discussion of the advantages to be enjoyed when this bill should become a law—all rendered in good African dialect, and creating great amusement. Josiah, a young darkey, tells Uncle Billy of that millennium some of the benefits of which are riding in the cars and putting feet on the cushions, stopping at the first-class hotels and being buried in *italic* coffins. Uncle Billy inquired if dar is any *provisions* in dat bill. He wants *provisions*, and if he don't git hog and hominy, being buried in an *italic* coffin ain't worth a dog-gone cent.

A song and chorus was sung by the children—"Jesus loves me." Three little girls stood in front bearing the question on their breasts, each one a word—"Who loves me?"

"An air from Martha" was rendered by Bettie Wallace, Hart Lodge, No. 61, and Carrie Bristow, Louisville Commandery, No. 1.

Fannie Deatherage, from Abraham Lodge, No. 8, made a speech. She is a little miss, about four years old, a very pretty child.

Past Grand Master Tilden related the following incident:

"Some twelve months ago, Landmark Lodge applied for the admission of Mrs. Woolridge and her little children. The Home seemed full to its capacity to accommodate. We replied that we would receive the children, but had no accommodations for the widow. Landmark Lodge replied that the mother was very unwilling to be separated from her children, and begged the admission of the mother, stating that she was in the last stage of consumption, and ought to be permitted to die with her children around her. We held a meeting subsequently, and resolved to receive the widow, but received a telegram afterwards, stating that at the very moment we were deliberating the matter, the spirit of Mrs. Woolridge passed to a better land. In her dying moments she bequeathed us the four children you see weeping before you. It is a most precious treasure of her love, and I ask you whether you will ever suffer them to want for protection and education. (A cry of *no, no*, went up like repeated claps of thunder.)

"These children will yet grow up to be useful members of society and living monuments of the worth of the Masonic order.

"Brother Henderson, last year, on a similar occasion, alluded to an

incident in the history of the First Napoleon, when on a state occasion the widows and orphans of his Old Guard were presented, and rising from his Imperial seat he descended, and stretching his royal hands over the survivors of his guard, he exclaimed: 'These are the children of the Empire.' Again he reminded the fraternity that these were the children of Masonry."

While Brother Tilden was speaking, the little group of four orphan children stood overwhelmed with grief in the presence of the Grand Lodge, and there was not a dry eye in the house.

A recitation was given by thirty-four children: "We meet on the level and part on the square." A most eloquent thing was when one of the little Woolridge orphans stepped out to speak and burst into a flood of tears; the memory of mother and father in the tomb, breaking up the fountains of his tender and bereaved heart and choking all utterance. He could not speak with tongue and lip, but his tearful eyes, wet cheeks and heaving breast made up an oration far more effective than could be organized in words.

A song was sung by eleven little girls, each one representing a letter of the sentence, "Feed My Lambs," and turning the letter as a verse was sung by each.

A closing speech—a farewell to the Grand Lodge—was delivered by Kate Atterbury, from Nolin Lodge, No. 234. At a point in the speech the children all rose, and, raising their hands, blessed the members of the Grand Lodge for the home provided for its orphan wards. Then three tiny girls came on to the stage and in appropriate terms presented Grand Master Pickett with a basket of flowers. A parting song, "Little Sunbeams," the doxology sung by the audience, and the benediction, closed the exercises.

Brethren of Minnesota, this has been accomplished by a unity of purpose; by system; by holding all officers to a strict accountability; by husbanding resources, and the conducting of the financial affairs of the Grand Lodge, as is done in private business transaction—conducting the business affairs upon business principles.

Brethren, will you think, think, and heed the lesson.

The Report on Foreign Correspondence, embracing a review of the proceedings of forty-five Grand Lodges, was presented by Bro. J. M. S. McCorkle.

Alas! he can write no more. The report may be considered his last dying words to the craft. He died May 5th, 1875, aged 76.

For sixteen consecutive years he prepared the Report on Foreign Correspondence, and served the Grand Lodge as Secretary from 1854 until his decease.

Notwithstanding the length of our extracts from the proceedings before us, we cannot forego quoting from the report of our old friend and brother.

Under the head of Connecticut, he said :

For it is time that Masonry, as taught in our Lodges, whilst it reveals to the eyes of the initiates many symbols, which are explained to them partially, yet she does not explain everything. There are hidden meanings which can only be understood by those who study them by the light of the ancient mysteries, and then the student is richly rewarded for his labors. Those who do so study, really enter into the "*sanctum sanctorum*;" those who are content with what is taught in the lectures of the three degrees, as usually given, are still in the outer court of the Temple.

* * * * *

With us he believes "that it is not in the power of any Lodge to force non-affiliates to become members so as to accomplish any good. If a Mason has not love enough for the institution to become a member of his own accord, without being lashed into it, he is not worth forcing, and his room would be more desirable than his company."

He quoted from the address of G. . M. . Griswold, which he commended to every Mason within the jurisdiction, and said of our report, that it was a "model production."

M. . W. . Henry Bostwick, of Covington, was elected Grand Master ; and

R. . W. . J. M. S. McCorkle, re-elected Grand Secretary. After his death, we learn that the Assistant Grand Secretary, Bro. John M. Todd, of Louisville, was appointed Grand Secretary.

LOUISIANA, 1875.

The Sixty-third Annual Communication of the Grand Lodge of Louisiana, was held at New Orleans, February 8th, 9th, 10th, 11th and 12th, 1875.

Eighty-six Lodges represented.

Two hundred and twenty-one on the roll.

M. . W. . Michel Eloi Girard, G. . M. ., presiding.

The Grand Master recommended legislation to provide for the punishment of parties in cases where the Lodge found them guilty on charges, but neglected or refused to designate the penalty. He holds that a W. . M. . may resign ; that the S. . W. . does not succeed to the duties of W. . M. . in case of the *permanent* absence of that officer ; that in case of the death, removal or resignation of either of the first three officers, an election should be held to fill the vacancy. He decided "that it is im-

proper to allow any secret association, not Masonic, to hold meetings in a Lodge-room;" "does not believe that any good can result to our craft from throwing open our Lodge-rooms to profanes;" that "Masons should not appear in public or in any ceremony not controlled by Masons, and should not be willing to make a show of themselves in a subordinate character to please anybody." *Sound.* "The simple fact that an account claimed is not paid, and even denied, does not constitute a Masonic offense, and a Lodge would not be wrong in refusing to entertain charges based only on such a complaint."

We present an extract from the report of the District Deputy of the first district:

1. In the means of recognition.
2. In the ties which bind them together as Masons.

To this, the Lodges under my care conform; in the balance, each of the Lodges differ, for instance:

Germania Lodge works the first degree in the A.° and A.° Rite, the second and third degrees, in the York Rite, or as taught by the Grand Lodge; Kosmos Lodge works the A.° and A.° Rite; and Hermitage, the York Rite, as taught by the Committee on Work.

Now, to compel the Lodges to adopt one uniform ritual, would in my opinion not unite the Masonic family in this East into a common band of brethren; on the contrary, it would create dissatisfaction and disunion.

The Committee on "Audits and Accounts," reported:

The records of the Grand Lodge in the office of the Grand Secretary are in absolutely perfect condition.

The Grand Secretary renders to your committee quarterly trial balances, and his accounts and those of the Grand Treasurer are subjected to a rigid inspection four times annually.

A proposition was presented that the Committees on Appeals and Grievances, on Masonic Law and Jurisprudence, and on Foreign Correspondence, should be composed of Present or Past Masters, was laid over under the rules. No action appears to have been subsequently taken. The proposition is a good one.

The Report on Foreign Correspondence—which covers 210 pages, embracing a *review* of forty-six American and eight foreign Grand Lodges—was presented by Bro. W. R. Whitaker.

Commenting on a ruling of the G.° M.° of California, he says:

If I state my reasons for my objection, and the Worshipful Master happens to think them insufficient, my objection still remains, and *that*, and

not my reasons, should bar the visitor's entry. "I object," is enough. Anything added to that, superfluous or insufficient, cannot diminish or destroy the objection. The Worshipful Master must promote peace and harmony in his Lodge if he can, and he must respect all the privileges of membership to that end.

The G. . M. . had ruled that objection by a member, *without* reasons assigned, debarred visitation ; but if reasons *were* assigned, the Master could decide upon the sufficiency of the reasons. We are with Bro. Whitaker.

Under the head of Connecticut, he says :

We think that a Lodge has no right to try a brother for any offense committed before he became a Mason, except in the sole instance of a fraud perpetrated upon the fraternity in obtaining Masonic light. It is the Lodge's business to see to it that the applicant's previous career is thoroughly investigated, and to admit no one not "under good report;" but no sound reason exists, save in the instance mentioned, for trying a Mason for acts done as a profane, before he assumed any obligations towards the fraternity. There is too much *ex post facto* in the idea. A Masonic trial should only be the result of charges for an offense committed under as well as against Masonic law.

Under the head of District of Columbia, he says :

They have a Masonic Mutual Relief Association in the District, and the Grand Master is earnest in recommending its support as "an excellent and economical system of life insurance." We have had some experience, in this jurisdiction, of the excellence and economy of this patent mode of insurance, and we do not consider it a success. Our "Masonic Mutual" is defunct. It was not economical as life insurance. It would have been a more excellent charity if its benefits had always gone to the needy. Our private impression is that with the existing and necessary competition between solid and well-managed life insurance companies, safe insurance can be obtained by their aid at the lowest rates compatible with good business conduct. Anything in the insurance line that advertises to take risks at lower rates cannot work successfully. The business is reduced to a science, and it is folly to think that a benevolent association can be managed more economically than a business one. The Masonic Mutual System does afford opportunity to give money for a while, to widows and orphans, but it does not aid in bestowing a just, discriminating charity. The money can be better expended as a part of Lodge charity funds.

Quoting from our report of 1874, he says :

We should like to receive some definite information, relative to the basis of this belief in the powers of Grand Masters "not enumerated in the written Constitutions, dating back to 'long ago.'" A great deal is mistily written

about them. Sometimes assertions concerning them are at least slightly dogmatic. But what is their extent? Whence are they derived? To what sources can we go for trustworthy instruction concerning them? There is some authentic Masonic history extant, as well as a great deal of rubbish, and the best opinion seems to be that Grand Masters did not exist before Grand Lodges, i. e., before 1717. The Old Constitutions prior to that of 1723, have nothing to say about Grand Masters. Since that date we have tolerably complete records. There ought to be quotable, authoritative precedent with reference to these much talked of, inherent and undefined rights attached to the office, for its "long ago" is of a comparatively recent date. With Bro. Pierson, we have a very high appreciation of the Grand Mastership; but we are inclined to believe that the written law declares pretty fully and clearly its powers, responsibilities and dignities, and leaves but little for conjecture or oral tradition.

Which places us in a bad fix, because we have not space, without omitting matters which we think will be more interesting to the brethren of Minnesota—the Indiana committee to the contrary notwithstanding—than the basis of our opinions on this particular subject. Sir Christopher Wren was *Grand Master* before 1717, and he was the successor of Inigo Jones. The Grand Mastership of Scotland, in the Roslyn family, runs two hundred years anterior to that.

We see the "point" in the restoration of Bro. Snell, and learned the facts from the Iowa reports, but it is a good deal like finding a man innocent after he has been hung.

In noticing what we said in a former report relative to Ancient Landmarks, Bro. Whitaker presents a very interesting argument. We can only quote:

If we take it that nothing having a later origin than these "General Regulations," can be considered a landmark, we have a certain date by which to limit the number of these precepts, about which we have certainly two clear ideas—that they cannot be changed, and that they must always be respected in legislation, regulation and discipline. If we can allow the claim, to be regarded as a landmark, of any practice or principle, arising from the necessities of altered conditions, at a period later than 1720, we open the door to the whole modern Masonic code, or a great part of it. We should thus expose ourselves to uncertainty, mutations and disagreements, concerning what we all insist is, in verity, like the law of the Medes and Persians, "that altereth not."

Under the head of Mississippi, he says:

Under the head of Michigan, we find a timely criticism—written, too, in the right spirit—of a practice which appears to be gaining ground in some

quarters, and which deserves speedy checking as an innovation fraught with danger. The participation of our ancient and respectable fraternity in public demonstrations that are not Masonic, is an unwise experiment, needless, meaningless and unwise.

We are loth to leave this most excellent report, but can make only one more quotation—we have a dozen marked :

We should be glad to be informed as to the reason why Lodge proceedings could be held void because the Lodge charter had not been within view of the members. The parchment or paper constituting the evidence that the Grand Lodge has authorized a Lodge to work, is only evidence; and if it exists anywhere, or if the Grand Lodge records are extant to show that the Lodge has been lawfully created, and that no revocation of authority has taken place, we cannot understand the necessity of the actual bodily presence of the charter to make Lodge business legal. The decision is weak; decidedly attenuated. If the Lodge was properly constituted, and had given the brother a due trial, the decision should not have been interfered with because the charter was over their heads instead of being under their noses.

M. . W. . John G. Fleming was elected Grand Master ;
R. . W. . Jas. C. Batchelor, re-elected Grand Secretary ; and
R. . W. . William Ritchie Whitaker, Chairman Foreign Correspondence Committee—each of them residing in New Orleans.

MAINE, 1875.

The Fifty-sixth Annual Communication of the Grand Lodge of Maine, was held at Portland, May 4th, 5th and 6th, 1875.

One hundred and fifty-six Lodges represented.

One hundred and seventy-four on the Roll.

M. . W. . David Cargill, G. . M. ., presiding.

One Dispensation for a new Lodge issued during the year.

The address of the Grand Master was mainly devoted to a report of his official acts. We note two of his decisions :

9. Any Lodge has the right to take the funds, to hire help if need be, to take care of their sick.

12. No valid assessment can be made on members of a Lodge for any purpose outside of their obligations as a Lodge, except for the Grand Lodge.

Transactions of local interest.

Of the one hundred and seventy-two active working Lodges in the jurisdiction, *all but one* made returns.

In Maine, the term "Deprived of Membership" is used instead of "Stricken from the Roll."

Bro. Drummond, as usual, presented the Report on Foreign Correspondence. The report covers one hundred and forty-two pages, containing a review of the proceedings of forty-five Grand Lodges, Minnesota for 1874 included.

Under the head of Iowa, criticising a report of Bro. Parvin's, Bro. Drummond says:

Our M. W. brother is in error in several matters of fact, and, as we think, in error also as to the cause of the evil of which he complains, and moreover, misapprehends what "Masonic jurisprudence" *is*.

Dues are *not* "a modern invention," they have been required by the oldest Lodges in the country from a very early day—in fact, from their organization. In Portland Lodge, organized in 1769, the dues were greater during the first fifty years of its organization than during the last fifty years. At times, when it had a surplus in its treasury, the payment of dues has been suspended; but in its first code of By-Laws, and in every code since, provision was made for the payment of dues or for assessments.

But the deprivation of Masonic rights for the non-payment of dues *is* "a modern invention." In the early days of the institution in this country, the penalty for non-affiliation was merely a deprivation of the privileges growing out of the *Lodge* organization, and one's general standing as a Mason was not affected. It is true, that visitors were often required to pay a fixed amount for the privilege, as visitation gave them certain of the Lodge privileges. Accordingly the penalty for non-payment of dues extended only to deprivation of membership—and such is the constitutional provision of our Grand Lodge to this day.

Masonic jurisprudence is *not* the invention of new laws, or the procuring of their enactment, but a knowledge of the ancient usages of the craft, and of the landmarks and laws of the institution. Our laws are in many cases the usages of the craft for many years, and it is only by a careful study of our history, polity and customs, that knowledge of these laws is obtained. And we undertake to say, that the more thoroughly versed a Mason is in "Masonic jurisprudence," the more firmly he is wedded to the old ways, and the more sternly opposed to these modern innovations, which have adopted *in spite of* Masonic students (who are apt to be styled old fogies) and not by their procurement.

Under the head of Montana, he says:

While too much discussion is tiresome, it is never dangerous. The dangerous legislation is much more likely to be that which passes in silence. We are quite of the opinion that a new Grand officer, by the name of the "Grand Objector," whose duty it should be *to oppose every proposition*, would be an exceedingly useful one. In other countries they have a

“Grand Orator,” whose duty it is, after the discussion has closed, to give his views upon the pending proposition.

* * * * *

We still adhere to the old rule, that the Grand Master in the Grand Lodge, and the Master in the subordinate Lodge, is *Master*, and directs the business according to his own judgment. We have supposed that if there is *one* immemorial usage, it is that when the Grand Master (or Master) rises in his place every other one present (unless there has been a special order to the contrary) takes his seat. At any rate, we do not suppose that any one will deny that the Grand Master's use of the gavel is governed only by his own “will and pleasure.” We have received it as instruction from our earliest Masonic recollection, that when during the pendency of a discussion, the Grand Master (or Master) rises in his place, it is to signify his “will and pleasure” that the discussion terminate and the question be put.

Of Grand Master Griswold's address, he says that it was “eminently practical and business-like.”

Under the head of Nebraska, we find :

We regret that the Grand Lodge took measures looking to the formation, under its sanction, of a “Masonic Life Assurance Association,” with the Grand Secretary, *ex-officio*, as Secretary. If Grand Lodges do not prohibit individual Maçons from associating themselves together in that relation and assuming a Masonic name, it is as far in that direction as a Grand Lodge ought to go.

* * * * *

A Lodge has the undoubted right to discharge a committee, at any time, from the further consideration of the matter submitted to them, and refer it to a new committee, or act upon it at once. Also, if one member of a committee is present when it is a proper time to make the report, the Lodge may hear what he has to say and then proceed to act, discharging the committee. Whether it would be *courtesy* to the committee to do this, depends upon the particular circumstances of each case.

Under the head of New York, he says :

But suppose it is known that the sect, to which he belongs, holds as an article of faith, that his duty to his church is paramount to all others, and that a pledge of the character indicated in the decision should be broken as inconsiderately given, would a Lodge be justified in admitting him? We have known several instances in which the members of a certain sect have been required to renounce Masonry before the last rites of their religion would be allowed; and we have never known an instance in which Masonry was not renounced under such circumstances. As an individual, we have a decided opinion upon the propriety of allowing a member of *that* sect to be made a Mason; not because he belongs to the sect, but because he is presumed to hold the view that Masonry is inconsistent with

his religion, and that he will renounce it whenever required by his religious superior.

We desire all the craft in Minnesota—we wish it could be presented to every Mason in the land—to read, ponder and heed the following, the “conclusion” of Bro. Drummond’s report :

In examining the history of an old Lodge during the past year, we have been most forcibly struck with the gradual change that one hundred years has effected in our policy. There has been a growing tendency to introduce the *money element* into Masonry. The tendency of the day is to *mutual insurance* in the pecuniary sense. A large number of organizations have been formed upon this principle. The idea seems to be insidiously creeping into the minds of Masons, that Masonry would be more valuable to the world by giving it a *money* value. In some jurisdictions, it has been proposed to introduce the system of dues and benefits; in others, it is proposed to take the mutual insurance organizations under the control and protection of the Grand Lodge; while in none, have Grand Lodges prohibited the use of the word “Masonic” in connection with them. Also, we are constrained to say, after much thought and confessed modification of previous opinions, that the system of enforced membership, on account of payment of dues, is a great stride in the same direction, and leads to the same result.

Of the effect of such a radical change in the institution, we have no heart to speak; every one must see that it would be a death-blow to Freemasonry.

We trust our brethren in every jurisdiction will consider this matter again, and determine whether there is not great cause for alarm; and if so, that they will give their best endeavors to prevent such a calamity.

We would add to the foregoing, matters that we regard as very serious innovations; but it is sufficiently formidable as it is.

M. . W. . Albert Moore, of North Anson, was elected Grand Master; and

R. . W. . Ira Berry, of Portland, re-elected Grand Secretary.

M. . W. . Josiah H. Drummond, of Portland, Foreign Correspondence Committee.

MASSACHUSETTS, 1874.

An Annual Communication—the one hundred and forty-first anniversary—of the Grand Lodge of Massachusetts, was held at Boston, December 9th, 1874.

One hundred and seventy-one Lodges represented.

M. . W. . Sereno D. Nickerson, G. . M. ., presiding.

Two Dispensations for new Lodges issued during the year.

The Lodges chartered by the Grand Lodge of Massachusetts are not known by numbers. By count we find two hundred and seven on the roll, including two in the "Chili Masonic District," and one in the "China Masonic District;" the others are apportioned among eighteen District Deputies. The Lodge dues are collected by the Deputies, each of whom reports a detailed statement of the work of each Lodge in his district.

The Grand Master urged a reprint of the proceedings from the organization of the Grand Lodge, and gives a list of the Grand Lodges that have reprinted their proceedings. We do not wonder that Minnesota was omitted from the list, in view of the execrable manner in which the work was done.

The proposition to reprint was referred to the Board of Directors, with full powers. We hope it will be done. The early proceedings of the Grand Lodge of Massachusetts would be almost invaluable, not only to the Masonic student, but to the fraternity at large.

In the election of G. . . M. . ., five hundred and nine votes were cast, of which four hundred and ninety-seven were for the Deputy Grand Master.

Proceedings of local interest.

No Report on Foreign Correspondence.

M. . . W. . . Percival L. Everett, of Boston, was elected Grand Master; and

R. . . W. . . Charles H. Titus, also of Boston, was re-elected Grand Secretary.

MARYLAND, 1875.

Our old friend Grand Secretary Medairy, has certainly forgotten us. The Grand Lodge holds a Semi-Annual Communication in May, and the Annual in November. The proceedings of the Annual Communication are the most important, not only on account of the business transacted, but also for the Report on Foreign Correspondence. For several years past—since 1871—we have received only the transactions of the May Communication. We know that the November proceedings have been pub-

lished, because we note that other Grand Lodges have received them.

Our proceedings may not be very valuable, but such as they are, our Grand Secretary assures us, have been regularly mailed to the Grand Secretary of Maryland.

A Semi-Annual Communication of the Grand Lodge, was held at Baltimore, May 10th and 11th, 1875.

Seventy-eight Lodges were represented.

M. W. J. H. B. Latrobe, G. M., presiding.

The address of the Grand Master was mainly devoted to financial matters, which he reports to be improving. The fraternity in Maryland are embarrassed by the erection of a building "at a cost far beyond the present or any probable future means of the fraternity of the State."

The Grand Master is an indefatigable worker. Through his exertions, seconded by the Board of Managers, the floating debt has been paid with fair prospects for the future.

Transactions of local interest.

M. W. J. H. B. Latrobe is Grand Master; and

R. W. Jacob H. Medairy, Grand Secretary, each of Baltimore.

MICHIGAN, 1875.

The Thirty-first Annual Communication of the Grand Lodge of Michigan, was held at Detroit, January 26th and 27th, 1875.

Two hundred and eighty-seven Lodges represented.

Three hundred and twenty on the roll.

M. W. W. L. Webber, G. M., presiding.

Seven Dispensations for new Lodges issued during the year.

The address of the Grand Master covers thirty pages, thirteen of them devoted to questions, answers, and arguments to sustain decisions of jurisprudence. Of the decisions, we note only:

2. *Question*—In 1870 our Lodge furnished a new Lodge, and hired about \$—, of which the greater part is yet unpaid. Can we assess the Lodge for payment of the same, and enforce collection from our members?

Answer—No. The debt must be paid by the voluntary contributions of such members as see fit to contribute. If any other rule should be adopted, it would enable the majority of the Lodge to furnish expensively, and then compel the minority to pay their proportion for luxuries purchased against their will.

4. *Question*—Our Lodge wishes to have a festival, and an organization (not Masonic) would like to join with us in giving and conducting it. Would it be proper for us to join with them for such purpose?

Answer—It is not usual nor proper for Masonic bodies to co-mingle in public exercises with other societies. If your Lodge has a festival and thinks proper to invite the neighbors and friends of its members to partake, there is no impropriety in so doing. But no public ceremony should be conducted, partly under the auspices of a Masonic, and partly under the auspices of some other organization.

6. *Question 1*—When a brother applies to the Lodge for membership in due form and is regularly elected, but neglects to sign the Constitution and By-Laws of the Lodge, is he member of the Lodge?

2. Is it the duty of a Lodge to notify a brother of his election to membership?

Answer 1—The brother asking to become a member, promises in his application, to conform to the rules, etc., of the Lodge, and the Lodge having considered the application, and by unanimous ballot having acceded to his request, the brother becomes a member of the Lodge, even if he neglects to sign the By-Laws.

2. Yes. He is not supposed to be present when the ballot is taken, and should be notified of the result.

8. *Question*—Has the Master of a Lodge, previous to passing a ballot on the petition for initiation, a right to give the brethren present an opportunity to make remarks as to the character, etc., of the petitioner?

Answer—Yes, and there is no impropriety in doing so. The brethren, however, in their remarks, should not state how they will vote; they should state such *facts* as are within their knowledge; and such statements are often necessary to enable the members present to know anything beyond what the report of the committee may state.

11. *Question*—Is a brother Mason, who is quite an intemperate drinker and frequently gets on a spree, so as to unfit him for business, and after several days' drunkenness commits suicide, entitled to Masonic burial?

Answer—* * * I cannot answer your question either yes or no. The mere fact that the brother took his own life would not, of itself, be sufficient to justify the Lodge in refusing to give him Masonic burial, provided the circumstances under which he took it were such as to indicate the belief that he was not responsible for his own acts at the time.

19. *Question*—Has a Lodge a right to vote money from its treasury to relieve the necessities of a destitute non-affiliated Mason, and for his funeral expenses?

Answer—Yes. A Lodge has a right to vote money from its treasury for any charitable purpose. A Mason does not cease to be one by ceasing to be a member of the Lodge. In the case which you have supposed, it would be a great wrong if a Mason, who had taken his demit from one Lodge with a view to joining with others in the work of building up a new Lodge, and before his purpose was accomplished, should be taken sick and die—and our Masonry would be of little value and entitled to little respect from the world—should we allow him to suffer simply because he did not happen, at the time, to be a member of the Lodge. Masonry existed be-

fore Lodges, and the rights of Masons, as such, are independent of membership. I agree that every Mason should be a member of some Lodge, but failing to be a member of a Lodge temporarily is not necessarily a Masonic offense.

From his timely remarks on non-affiliation, we quote :

How to enforce affiliation seems to be a question which is now attracting much attention throughout the different Grand jurisdictions. From the remarks of some on this subject, one might suppose that the principal object of the creation of Lodges was to collect dues. In one State they have provided that unless all non-affiliated Masons within their jurisdiction, within three months after notice, connect themselves with some Lodge, the subordinate Lodge shall expel them from all the rights and privileges of Masonry, and others have gone nearly as far in this direction. They should go a little further to be consistent, and *require* Lodges to receive them on application. But to be Masonic, they should cease this warfare against non-affiliated Masons. Masonry existed before Lodges, and Lodge dues were not thought of until a recent period of our history : and I think it is but proper to say that this crusade against non-affiliated Masons is an innovation in the body of Masonry. Non-affiliation is an evil, but it is one that cannot be corrected by force.

* * * * *

Masonry is not founded on force. It does not exist by force or compulsion. Let us make Lodges attractive. Let us so conduct our Lodge meetings that the rights of membership will be worth having, will be appreciated, and only those will remain non-affiliates who are kept away by force. * * * * * In our fraternity, the law of force, except as it is applied to cut off unworthy members, has no place. Brotherhood is maintained and strengthened by the law of love, but is destroyed by force. If this fact should be remembered and acted upon, it is confidently believed that the evil of excessive non-affiliation will cease. Again : the mere fact of non-affiliation cannot be regarded as an injury to our order, nor as conclusive evidence that the brother is not a lover of the craft. There is a distinction between the rights of Masons, as such, and the rights of membership. If a Mason is willing to renounce the benefits of his membership, and become non-affiliated, he is still entitled to his rights as a Mason. There may be special reasons in his particular case, reasons, perhaps, connected with the peace of his family, or other causes that we know not of, and that we have no right to inquire into, that lead him to take his course. Why should we assume to judge him harshly ? As the connection originally was voluntarily formed, so let it be voluntarily continued, and if he desires to sever his membership, I think the fraternity is more strengthened by allowing him to do so than by retaining him against his will. Ceasing simply to retain membership, he does not cease to be a Mason, nor does he necessarily cease to practice Masonic virtues.

* * * * *

But do not let us put the non-payment of one, two, or three dollars a year as dues, in the same scale as to punishment as we put an offense

against the moral law, unless this non-payment be willful, in which case the question enters the forum of morals, as an offense against brotherhood and good fellowship.

G. . M. . Webber is a Mason of the old school, and, judging from his address, is eminently practical. In the following extract he gives our views exactly :

The fact that our institution has existed from a pre-historic period, is, of itself, sufficient proof that it is founded upon immutable principles of right, which are adapted to the nature of man, and which possess in themselves the seeds of perpetuity. These principles will continue to exist, whether we truly and correctly administer them or not. Truth is eternal. What time and long experience have sanctioned and approved, should not be laid aside because even the wisest man now on earth may think he knows wherein it can be improved. What has been demonstrated we know; what is now suggested as an improvement, may prove to be folly. There are those in our order who seem disposed to imagine themselves wiser than all the past. When their pretended wisdom shall seek to change Masonry, or make innovations upon it, they should be rebuked.

* * * * *

If there be any who say that our creed is founded in error, that our tenets are not entitled to their respect, and that the principles guiding us through life are not well adapted to benefit humanity, we point them to the history of our institution, which ante-dates human records, and ask : Who is he that dare put his individual opinion against the experience of the past? So 'believing, let our practice be made to conform to our professions—we serve God best, when we best serve our fellow men. "Be not weary in well doing, for in due season ye shall reap if ye faint not."

A large amount of business was transacted, generally of local interest.

Bro. Pratt presented the Report on Foreign Correspondence, in which he reviews the proceedings of forty-three Grand Lodges—those of Minnesota for 1874 included. The report covers only one hundred and forty-two pages, and yet Bro. Pratt has contrived to squeeze in very much valuable matter—but he is an editor and knows how it is himself.

In noting the Alabama case to which we referred last year, he says :

The man, whether Mason or profane, who makes such a pledge and breaks it, is unfit to associate with honorable men, and for this reason alone, it was well to kick this one out of the fraternity; but both men, who were parties to this pledge, were equally guilty of prostituting their Masonic O. . B. . to purposes outside of Masonry—beneath Masonry—and

unknown to Masonry, inside or outside the Lodge, and in so doing demonstrated that they never were Masons.

* * * * *

But is there not, among the craft, a too frequent use of the O. T. B. T.—too many appeals to the Masonic relation, in matters outside of Masonry not only, but in trivial matters, that degrade Masonry and belittle the Mason? Is it not noticeable that those who are the most ready to make their O. T. B. T. a test or a pledge of their sincerity or their fidelity, are not more faithful repositories of important secrets—not more notable for keeping faith than are those who do not “protest” so much? Does this frequent and indiscriminate reference to, and use of, the O. T. B. T. indicate lack of taste and judgment only, or does it not too often betray a conscious untrustworthiness? The true man and Mason, who has once and forever bound himself to the performance of all that Masonry requires of him to do and for a brother, does not need to renew that pledge, nor to be often reminded of it. His “yea is yea,” and his “nay, nay.” How often is it proved that, “More than these cometh of evil!”

To sustain his views that a simple “I object,” without reasons assigned, should operate as an estoppel to advancement, he cites two instances where great injury would have been done both to Masons and profanes, if the reasons had been given. In the one case, we think the candidate should not have been permitted to remain above ground long enough to proclaim, “I object.”

In the other case, we think the brother had no right, as a Mason, to object, and we are surprised that Bro. Pratt would sustain such a course on such grounds.

A young man is guilty of an indiscretion—a crime—removes to another county; supports an honorable, upright character: years after he is initiated; before passing, a brother incidentally learns of the fault committed long years before, and *objects to advancement*; gives no reasons, “because he has been assured that the young man sincerely repents of his fault, and also because his offense was never made public where it was committed. and also because he has reputable relatives, living in the same city, some of them Masons too, who would be greatly grieved at such an exposure of their kinsman.”

Suppose he had committed a crime, years before, he had for years given evidence of sincere repentance. Again, was it a crime? What is known of the surroundings? There are cases in which even murder is not a crime. Evidence: the circumstance of the first case alluded to above.

We do not believe that Masonic charity consists only in the giving of a dollar to the necessitated.

We hold that the foregoing case presents a good reason why an objection to advancement should be passed upon by the brethren of the Lodge.

Under the head of Illinois, he says :

Meanwhile we are glad to know that our Grand Lodge occupies, in the opinion of distinguished brethren abroad, a position which is "dignified" as respects ourselves, and "respectful" as regards the colored race. We hold it also to be *just*: because we point all men, without regard to race or color, to one and the same Masonic door—the ballot-box. If there they met with obstructions, it is because the obstructions are *personal* and not *legal*. Grand Lodges are responsible only that the latter do not exist or arise—they are not responsible for the former, because they are beyond and above legislative control.

Under the head of Kansas, he says :

The Grand Master in his address, calls the attention of the Grand Lodge to a "*Masonic Mutual Benefit Society*" organized in that State. Does the Grand Master recognize as "Masonic" everything that chooses to call itself "Masonic"—does he feel under obligation to advertise the business avocations of all his Masonic friends? It appears that this topic was referred to a special committee, who made majority and minority reports, on which there was lengthy discussion, and a "flare up," resulting in the appointment of a new committee to *investigate* this Masonic nondescript and report *next year*. Brethren of the Grand Lodge of Kansas!—ahem—hadn't you better let Masons obtain their groceries and their insurance where they please? But if you propose to make your Grand Lodge an advertising agency, hang out your sign—do a wholesale business—advertise *everybody's schemes*, and let the world know that you will endorse every Mason's business and paper—for a "c-o-n-s-i-d-e-r-a-t-i-o-n."

Let Masonry be Masonry—and business be business—and let our Grand bodies be especially careful not to endorse anything they *cannot control*.

They have in Chicago—we think we once heard it in Kalamazoo—a song which has in it something about "cutting it off short"—and so we do here. We could make a first rate report by filling up ours with that part of Bro. Pratt's that we have not noticed here.

M. W. George H. Durand, of Flint, was elected Grand Master ; and

R. W. Foster Pratt, of Kalamazoo, re-elected Grand Secretary. He is also, Chairman of the Foreign Correspondence Committee.

MISSOURI, 1875.

The Fifty-fifth Annual Communication of the Grand Lodge of Missouri, was held at St. Louis, October 12th, 13th and 14th, 1875.

One hundred and seventy-nine Lodges represented.

Four hundred and eighty-six on the roll.

M. . W. . John W. Luke, G. . M. ., presiding.

Two Dispensations for new Lodges issued during the year.

The Grand Master reported a number of decisions. From them we present :

It is improper for a Lodge, as such, to attend the funeral of a deceased brother, except to perform the last rites (Masonic) at the grave, or to escort the remains to the place of embarkation whence they are to be conveyed out of its jurisdiction for interment.

The widow of a Master Mason, when she marries a profane, loses thereby all claims on the fraternity. Should the decree of a court of law grant her a divorce from her second husband, it cannot make her in fact a widow, or restore her Masonic privileges.

When a petition for affiliation is about to come up for final action, a request in writing to defer balloting on it, coming from a member whose absence from the jurisdiction or other unavoidable cause will prevent his attendance at the meeting, should be complied with.

No rule of the Grand Lodge requires that the members of a Lodge should be either summoned or notified to attend a regular meeting for election of officers. If that meeting is provided for in the By-Laws, members should know when it takes place, if they take any interest in the affairs of the Lodge, and if the attendance of any is confined to election nights, they deserve no such consideration. I believe that the practice is productive of more evil than good.

Under the head of "Irregularities," he says :

Among other irregularities that have crept into our Lodges, is a practice of the committee on a petition for the degrees, interviewing the candidate. This not only informs him of what he has no right to know, but in case of rejection, it leads to a pumping process on his part, not only annoying to the members of the committee, but engendering ill feelings in the Lodge by the indiscreet gossip of his friends who introduced his petition. I consider this practice a most pernicious one, that cannot be too strongly condemned.

There is an idea quite prevalent, that any irregularity of proceeding can be cured, or a By-Law set aside, by a Dispensation from the Grand Master. Much carelessness and inattention to laws is fostered by the idea of this universal panacea. The authority to grant Dispensations is limited, and

not intended to be used to rectify errors which would result only in inconvenience to parties committing them. They are, however, readily granted when for the good of the craft.

Under the head of "Condition of the Craft," he says:

The present hot-bed production of Masons is showing its consequences in the bickerings and dissensions to some extent so prevalent, the electioneering for office, the disgust manifested by unsuccessful aspirants for office, and the formation of cliques to promote the interests of their respective candidates; the displeasure shown openly by friends of a petitioner, because some one or more members dared to exercise their undoubted right to reject a petitioner, no matter how estimable his character might be in the opinion of all his acquaintances; the suspicious scrutiny to ascertain, in violation of all law, who the rash offender may be, and, worse, still, a determination to make reprisals by steadily black-balling every petition afterwards presented, and in some cases compromising with objectors by mutual agreements to vote for my man if I will vote for yours. Add to these the election of officers unqualified for their positions, and their abortive attempts to confer degrees, the meanings of which are unintelligible alike to teacher and pupil, and which the candidate can be, therefore, safely depended upon never to reveal to others, and for the fees paid by him, he does not learn enough to be able to visit any other Lodge. And should ignorance lead to the violation of moral and Masonic law, the fault is mutual on both sides.

* * * * *

The foregoing evils are the result of individual neglect and carelessness, in committees and at the ballot-box. Legislation cannot eradicate them, nor laws make good Masons out of bad material; and, when any of these evils become chronic in a Lodge, justice to the fraternity at large requires that that avenue of admission into it should be closed—if not voluntarily by the members themselves, then by higher authority. I speak as unto wise men; judge ye what I say.

A resident of Missouri, "a Scotchman by birth, but an American by citizenship," whose application for the degrees had been rejected by a Lodge in Missouri, paid a visit to his native country, and while there received the three degrees, and under the law of Missouri was refused recognition.

The Grand Secretary wrote to the Grand Secretary of Scotland, on the subject. Receiving no reply, he wrote to the Grand Master, through the Grand Secretary of England, and received the following reply. We quote it as showing the status of the Lodges outside of North America on the question:

VILLA PANMURE, CANNES, }
ALPES MARITIMES, FRANCE, March 29, 1870. }

SIR AND BROTHER.—I have only this day received your letter of the

25th of January last, in which you call my attention to the fact that an American citizen has been initiated into the craft, passed and raised, in a Lodge in Paisley. I confess that I can see no irregularity in this, and should certainly not consider it a subject of grievance, if any Lodge in Missouri did the same to a countryman of mine, who might desire in that country to join them. If the Grand Lodge of Scotland had proposed to erect a Lodge hailing under her banner in Missouri, that would have been an invasion of your jurisdiction which could not be justified; but I hold that any Lodge on the face of the globe, being satisfied that a man is of full age and of sound morals, may admit him to membership, of whatever nation he may be. Such is my individual opinion, but I shall submit your letter to the Grand Secretary, to ascertain if the Grand Lodge takes my view of the matter, and likewise that he may explain the other matters referred to in your letter.

I have the honor to be, yours fraternally,

DALHOUSIE,
Grand Master of Scotland.

From the report of the committee to whom the matter was referred, we present :

Now, we come squarely face to face with the situation and vital issue between the Grand Lodge of Missouri—a comparatively young organization—and the Grand Lodge of Scotland, one of the oldest and most noted Masonic *Landmarks* in the world. We differ upon a question of jurisdictional rights and usage. There are just two modes of settlement, and we may choose either. One is to *break up our* fellowship with the Grand Lodge of Scotland. By this course, we lock our doors against Scotch Masons, and in consistency and effect debar ourselves from visiting any Lodge wherein a Scotch Mason is admitted. We also go so far as to disturb the fraternal intercourse of the Masonic world. Let us avoid this. The other way is fraternal concession, and without any sacrifice of our Masonic principles. When the question was raised, we were not so familiar with this foreign usage as our correspondence with the Grand Lodge of Scotland has made us. We have lived and learned. Let us profit by our knowledge. Let us not try our good old Scotch brethren by new and peculiar American laws, in an effort to force Scotland's recognition of an essentially and exclusively American usage and regulation.

We yield this point of jurisdictional right so far as the Grand Lodge of Scotland and other European jurisdictions are concerned, while reaffirming the principle and usage in our relations with American Grand jurisdictions; thus asserting anew the cosmopolitan spirit of our wide-spread brotherhood.

The Committee on Appeals and Grievances reported on thirty-four cases, eight of which were appeals where the parties had been acquitted by the Lodge.

The following resolution was adopted :

Resolved, That it is the sense of this Grand Lodge, that the issuance and sending of circular applications for charity out of our Grand jurisdiction by Masonic bodies or individuals, without the endorsement of the Grand Lodge or its Grand Master, is contrary to Masonic propriety, and is hereby forbidden.

From the circular letter addressed to the District Deputies by the Grand Master, we select :

1st. The number of brethren present at each Lodge on the occasion of your official visits, and how many of them are members.

2d. Carefully inspect the Lodge-rooms, and see that they are securely tyled.

3d. Ascertain if others besides the proper officers are permitted in the preparation-room with the candidate.

4th. Examine the records and see if they are properly kept, the officer's name and transactions of each meeting duly recorded.

5th. Has each Lodge in its hall, together with the regular furniture, a copy of the Constitution and By-Laws of the Grand Lodge, as well as the proceedings of the Grand Lodge for the past four or five years or more?

6th. Are the By-Laws of each Lodge in conformity with the By-Laws and Regulations of the Grand Lodge?

7th. Have the different Lodges any charts or diagrams of the emblems of the symbolic degrees?

8th. Ascertain generally the financial condition of each Lodge, the amount of funds invested and on hand, and of any debts they may owe.

9th. Ascertain the manner of examining visitors; impress upon the Masters and Wardens the necessity of careful examinations, and that a visitor must be vouched for only through a brother who has sat with him in a Lodge open on the degree for which he vouches.

10th. Impress upon the Masters and brethren the propriety of enforcing the rule that no brother can enter the Lodge after it is open without being announced and permission obtained, and that none should leave the Lodge without permission.

As usual, Bro. Gouley presented the Report on Foreign Correspondence, in which he notices in his accustomed felicitous manner the proceedings of forty-seven American and several Foreign Grand Lodges—among the former are four new ones.

Dakota, organized July 21st, 1875.

Manitoba, organized March 12th, 1875.

Prince Edwards Island, organized June 23d, 1875.

Wyoming Territory, organized December 15th, 1874.

The Kentucky reporter commenting on an Arkansas decision, said :

We have yet to learn that the art of writing is one of the qualifications of a candidate for initiation. Why the necessity of knowing how to write

before becoming a Mason? While it is to be deplored that quite a number of good and useful citizens cannot write their names, still we are not willing that they should be deprived of the glorious privilege of becoming Masons, if found worthy in other respects. Our experience is, that persons who cannot write, and not able to make memorandums, but are compelled to depend upon their recollection, are blessed with exceedingly retentive memories. And that is what is needed in Masonry more than knowing how to write his name. If the candidate is found worthy in all other respects, initiate him, and our word for it, he will make *his mark*.

Bro. Gouley goes for him thusly :

We regret that our good brother lends any aid to such willful ignorance in an age of public schools and free education as this is. How any man can grow to the years of maturity in this country and the last half of this century, and not know how to write, is incomprehensible to us. A man who has such a splendid memory alluded to by the committee ought to be able to learn to read in a month, and study only at nights; and after that he could learn to write in a month more. We once knew a man who was a perfect prodigy in memory—so much so that he gave exhibitions and made a fortune out of them—but had to have a man go with him to put on his clothes and wash his face, as he did not have sense enough even for that. So that memory is not the only qualification, and we grant that writing is not the only one either, for some men can write so nice that they can sign another man's name so well to a check that a banker will cash it. What we want is, that a candidate must be a good man and true, and possess those mental qualifications which prove him to be a person of at least ordinary intelligence. A Lodge of members who can neither read nor write need not be bothered having the minutes read, and a jurisdiction of such would spare the Grand Lodge the expense of printing its proceedings.

Under the head of Louisiana, we find :

No, from personal observation of years, we are satisfied that the great bulk of such visitors call for the charter just to show how smart and important they are; and the way we get around such fellows is simply this : We ask him if he came here to visit a Masonic Lodge, and he says, yes, and he wants to see the charter; we merely say that we are using it as a part of the Lodge, and if he wants to see it he must prove himself worthy to go in and look at it in its proper place, and if he is able to get in and does not find the charter there, then he can retire without having held Masonic communication with a clandestine Lodge. As a general thing such "smart Alexs" come to the conclusion that it *is* a Masonic Lodge they are trying to visit, and as it is a rule to be examined, they had better stand the test and go through in the good old way. However, on two occasions we had visitors who said they had heard there were clandestine Lodges in the city, and that they knew the signature and seal of our Grand Lodge, and would be better satisfied to see our warrant. Now, there was some sense and reason in such a request, and it was granted, the Lodge suspending work for a moment. But for a person who does not know

one charter from another to demand it, like a grand Tycoon, it is simply ridiculous.

Hit him again, Bro. Gouley—you are right.

Under the head of Minnesota, he says :

The Report on Correspondence is, as usual, from the judicious pen of Bro. A. T. C. Pierson, in which he quotes fully from Bro. Anderson's Address—but does not say so, by name.

But we gave the *Grand Master* credit for the extracts made. In this report we have adopted the course suggested in the *hint*.

Under the head of Pennsylvania, he says :

However, he must learn one thing, (which we all had to learn when we joined the "Corps,") viz. : not say that certain things are *undoubted*, because not doubted *in our own State*. We must recollect that we are not speaking for and to our State alone, but to the world. "One swallow does not make a summer, nor does one jurisdiction represent the general jurisprudence of the craft. The world is too large and life too short to set up our individual idea against the intelligence of the universe. The Pope can do that, for he does not care about being laughed at. * * * * * He will find in a few years of experience that the reviewers are the most heretical cusses he ever met; they never take anything for granted, but have the impertinence to continually call for the proofs, proofs. We grant that "they are naughty, but they are nice."

Commenting on the reception by the Grand Lodge of Iowa of the Grand Master of I. O. O. F., he says :

If this is not a "new departure" from the old and well established usages of Freemasonry, then we do not know what to call it, and it is doubly inconsistent in the Grand Lodge of Iowa, which is opposed to its Lodge-halls being used by any other society, or for any other purpose. We do not object on the ground of Bro. Newman belonging to the particular order named, (for we belong to it, and respect it, ourself,) but because it is wrong, to extend the courtesy of the East to any except such as are entitled to it by *Masonic* standing alone. If every subordinate Lodge in Iowa hereafter invites a brother Mason, who is also a Past Noble Grand Master of Odd Fellows, or Past Worthy Chancellor of Pythians, or of Druids, etc., to a "seat in the East," along with Past Masters, it has nobody to blame but itself, and it cannot consistently put a stop to it. When, oh when, will new-fangled innovations cease! Other societies are much less seclusive in their regulations than Masons, and yet we never heard, and never expect to hear, of any of them even so far departing from their custom, as has the Grand Lodge of Iowa by this precedent. If she has not enough of her own Past Grand Officers to adorn the platform, for goodness' sake do not go out to borrow them from *any* other society.

M.·. W.·. James E. Cadle, of Chillicothe, was elected Grand Master; and

R.·. W.·. Geo. Frank Gouley, of St. Louis, re-elected Grand Secretary, and is also the Committee on Foreign Correspondence.

MISSISSIPPI, 1875.

The Fifty-seventh Annual Communication of the Grand Lodge of Mississippi, was held at Meridian, February 8th, 9th and 10th, 1875.

One hundred and eighty-two Lodges represented.

Three hundred and seventy on the roll.

M.·. W.·. A. H. Barkley, G.·. M.·., presiding.

Nine Dispensations for new Lodges issued during the year.

The existing chartered Lodges in the jurisdiction number three hundred and seven.

The address of the Grand Master was somewhat lengthy, covering twenty-three pages of the proceedings, but embraces a great variety of subjects, mostly of local interest.

He was applied to for a

Dispensation to confer the second and third degrees on a candidate without regard to time, for the purpose of enabling him to petition for the Chapter degrees, in order that the said candidate might petition for and receive the Commandery degrees, and thus be prepared to attend the meeting of the Grand Encampment of the United States, which convened in the city of New Orleans, in December last.

Which he very properly refused.

In two cases he annulled the election of the W.·. M.·. because neither had served as a Warden. In another case he ordered a new election on the ground that the brother elected "*had electioneered for the office*," "had distributed tickets with his name written thereon during the time the election was being held."

We note a few of his decisions:

3. The right to exclude other societies from the use of the Lodge-hall, the object of whose meeting is lawful and laudable, and not antagonistic with the principles of Masonry, resides with the Lodge, and not with the W.·. Master.

4. A man who is a cripple, and only able to touch his toes on one foot to the ground, cannot be initiated.

5. A young man who is absent from the jurisdiction for two years, re-

turns and takes up his permanent abode, cannot be initiated without waiting the requisite time.

6. A committee on petitions which fails to report, and is guilty of great negligence, should be reprimanded and dismissed, and another committee appointed in their stead.

7. A candidate whose left arm is stiff at the elbow joint, so that he cannot bend it at right angles, is physically disqualified to receive the degrees in Masonry.

12. There is no law or ancient Masonic usage which warrants the reading of the funeral service at the grave of a deceased brother, except at the time of burial, and the modern practice is an innovation.

13. A candidate who has been initiated, but since that time has lost his right arm, cannot be advanced.

Relative to No. 3, we hold that the Master of a Lodge is amenable to the Grand Lodge. He holds a veto power. One extract from the Report of the Deputy Grand Master :

A brother gets drunk, is thrown from his horse and killed. Is he entitled to Masonic burial? I have decided, No. If the facts be as stated, "the brother, by the last act of his life, forfeited all claim to Masonic burial." And while on this topic, whether it is unmasonic to sell whisky or other intoxicating liquors, wholesale or retail, I have decided that it is a traffic legal in itself, and recognized as such by the laws of the land, and while I might wish it otherwise, or be anxious to see legislation on the subject, still I know of nothing in Masonic jurisprudence in Mississippi that ostracises a brother engaged in this calling.

We opine that after a while our brethren in Mississippi will recognize the fact that it is contrary to the whole theory of Masonry to class non-payment of dues as one of the most heinous crimes that a Mason can commit, and discipline him accordingly. In his Report the Grand Secretary says :

A careful observation of the effects of the amendment adopted by the Grand Lodge in 1873, to Section 21 of the By-Laws for subordinate Lodges, providing the penalty of expulsion for persistent non-payment of dues, satisfies me that while the action of the Grand Lodge has been to some extent a financial success, both to the subordinate Lodges and Grand Lodge, and has undoubtedly done some good, it is, on the other hand, permanently alienating from the order many who are unwilling to be coerced into affiliation or induced to pay arrearages under threat of so severe a penalty. Under the law, as amended, there will be from fifty to one hundred thus annually added to the list of expulsions. I suggest that deprivation of, or suspension from membership, is the highest penalty that should be imposed for failure or neglect to pay dues.

From the Report of the Committee on Law and Jurisprudence, we select :

Question 9—What course should a Lodge pursue against a brother who insults another in open Lodge?

Answer—The W. V. M. V. can order him to leave the room; and the Lodge should require him to make satisfactory amends, and if he refuses—presuming that he committed the offense without cause—he should be dealt with in a summary manner.

Question 10—Can a Master of another Lodge, not a member, preside over the Lodge he visits, while the Master is present.

Answer—He can, if the Master invites him. His rulings would be those of the Master, he being responsible for them.

Question 14—One brother sues another on a promissory note; no defense is made; judgment rendered; the defendant appeals to the circuit court. Is it a Masonic offense?

Answer—We think not. When a brother appeals to the law he must abide by the law.

Question 16—A man marries a widow (which often happens) and she has a daughter under age. He becomes a Master Mason after marriage. Is the step-daughter under the protection of the Masons?

Answer—There is no special obligations resting on the fraternity, but the man marrying the mother should take special care of the daughter.

Question 24—If a brother wishes to know how the vote stands, can he demand it of the W. V. M. V., and if so, can he refuse?

Answer—The Master must announce the *result* of all ballots, and cannot rightfully refuse to do so; but no brother has a right to demand the number of black or white balls cast; and if such demand be made, the Master may refuse, if he sees fit.

Question 30—Is it legal and consistent with the organization of our order for brethren to practice law in a Grand Lodge or any of its subordinates?—or, in other words, is it proper for professional brethren to appear as counsel and take fees in favor of or against a brother on trial for a Masonic offense?

Answer—Rule 9th, on page 30, says the prosecutor or any Mason he may select may comment on the evidence. The accused, or any Mason he may desire to represent him, may be heard in reply. In the absence of a positive law authorizing or prohibiting it, your committee give it as their opinion that it is incompatible with the nature and objects of our institution for brethren to take fees to prosecute or defend a brother on trial for a Masonic offense in a Masonic Lodge.

A notice of the proceedings of the Grand Lodge of Mississippi would hardly be complete unless something relative to the "Spight case" was included.

In our report of last year we ventured the opinion that the case was somewhat mixed. That Spight was, and was not suspended, that he was, and was not, a member in good standing of a Lodge.

This year we find a report covering seventeen pages, giving a full history of the case—another page is devoted to the action

had—after which we have a review of the report written up after the close of the Grand Lodge, printed with the assent of the Grand Master.

The last resolution adopted was as follows :

Resolved, That the judgment of Ripley Lodge, No. 47, indefinitely suspending S. R. Spight, be and the same is hereby affirmed, in accordance with the majority report of the Committee on Appeals, in 1871.

The whole wrangle grew out of the disposition made by Spight, in his official capacity of treasurer of a town, of certain moneys collected on a tax levy—appropriating the money to cancelling of certain town warrants held by himself, when the tax was levied to improve certain streets. We guess that the final conclusion—if it is *final*—was right.

Bro. Thos. S. Gathright presented a brief Report on Foreign Correspondence, noticing the proceedings of forty-two Grand Lodges, those of Minnesota for 1874 included.

Here is a Grand Lodge that insists upon having the names of all the affiliated Masons in the State printed in its proceedings—covering one hundred and seventeen pages—and yet confines a reporter like Bro. Gathright to forty pages ! We suggested last year that their Constitution wanted reconstructing ; we think that the opinion of the members relative to Foreign Correspondence Reports, also wants reconstruction.

Another matter that we regret is, that the Grand Lodge failed to approve Bro. Powers' "Blue Lodge Text Book." It received the unqualified approval of the Grand Master, and of a committee, and yet action was postponed. Verily, the brethren down in Mississippi appear to favor nothing in the printing line but their names.

Under the head of Nevada, Bro. Gathright very pertinently says :

We depart from our purpose and express the opinion that three-fifths of our membership in the United States know not really what Freemasonry is. Our orators on the 24th of June, say many silly as well as many pretty things. There is too much oratory and too little knowledge in Freemasonry.

Under the head of North Carolina, he says :

Masonry will go beyond its domain, when it begins to prescribe and select occupations for its members. Any lawful calling is open to Masons.

as to other men, though it would be better if our brethren would not deal in whisky. The only difference between wholesale and retail (query) dealers is the wholesale and retail good or evil which results. The little man should not be executed until after the greater sinner is disposed of, and neither should be interrupted, while he obeys the law of the land. Vote against whisky applicants, but do not persecute Masons who legitimately engage in the purchase and sale of ardent spirits.

Under the head of Ohio, he says :

His suggestions in the matter of colored Masons and colored Grand Lodges we do not choose to discuss. We have our opinion of the negro, and an imperfect knowledge of his history. Whatever he may evolve in the way of capacity for good, no matter under what name or by what authority, will redound to the interest of our Grand jurisdiction. In politics and sociology he has been an element of the most unhappy discord; and we pray that he may not now undermine and explode the harmony of the venerable society of Free and Accepted Masons. As Southern Masons, not politicians or fanatics, we say to our Northern brethren, that we desire the full development of every capacity the negro possesses. He was our slave—our property; but now he is free. He will never be our property again. The great majority of negroes are not “free born,” no matter how well qualified for Masonry in other respects. A generation of men must pass away before the taint of being born in bondage is removed, and by that time, our brethren will be able to determine what sort of a Mason a negro would make. In the meantime, we suggest the maxim, *festina lente*.

And in conclusion, says :

I have attempted to condense into as small a compass as possible, the important action of other Grand bodies, rarely venturing the slightest criticism. I have not indulged in any pleasantry, or made an effort to display wit or learning, and trust that I have not altogether failed in my purpose.

M. . W. . A. H. Barkley, of Crawfordsville, Grand Master ;
and

R. . W. . J. L. Power, of Jackson, Grand Secretary, were each re-elected.

Bro. T. S. Gathright, of Gholson, Chairman Foreign Correspondence Committee.

MONTANA, 1874.

The Tenth Annual Communication of the Grand Lodge of Montana was held in Bozeman, October 5th, 6th and 7th, 1874.

Sixteen, all the active working Lodges in the jurisdiction—although there are nineteen on the roll—were represented.

M.: W.: Sol. Star, G.: M.:, presiding.

One Dispensation for a new Lodge issued during the year.

At the session of 1873, a committee was appointed to revise the Constitution. The Grand Master says, the revision "was nearly ready for the printer, when on the 9th of January, 1874, a fire in Helena destroyed all our collection of materials, all MSS. prepared, and with them all property of the Grand Lodge of Montana."

* * * But the actual loss to us in the destruction of our library and archives, embracing, besides our records, a valuable collection of proceedings from sister Grand Lodges, is incalculable, and deeply felt. The Grand Secretary informs me that many of the Grand Lodges have responded with alacrity to his solicitation for replacing our lost proceedings, but more than three-fourths have, from some cause, failed to comply with the request.

Relative to this matter, the Grand Secretary reports:

And there has been very little, even in the months that have elapsed since, to enkindle very strong hopes of repairing our losses. Bro. Parvin, of Iowa, Bro. Baker, of Rhode Island, and Bro. Taylor, of Nevada, are all outside of our own jurisdiction that have contributed to make good our loss, and to these and others especial gratitude is due from our Grand Lodge. Circulars were sent to all the Grand Lodges with which we are in correspondence, but, save those instances named, nothing came of it.

Surely no such circular was received by any officer of our Grand Lodge. We have not forgotten the liberality and promptness with which the Grand Lodges responded to our request under similar circumstances, and we are sure that if the circular had been received here, at least one more name would have been added to the list of sympathizers.

Those brethren of this jurisdiction who desire to place the Grand Lodge on *wheels*, should examine the annual proceedings of the Grand Lodge of Montana, after which we opine that the experiment would meet with but little favor.

The Grand Lodge, judging from the record, is a very lively body. We read of one report that it elicited "sharp comment and warm discussion," and of another, "a lively debate ensued;" not much danger of hasty legislation, as every proposition appears to have been determined after "discussion," "some discussion," "considerable debate," &c. After the adoption of an amendment made to one of the By-Laws, it reads thus:

Sec. 8. An application to reinstate an expelled Mason must, in all cases, be accompanied with a unanimous recommendation from the Lodge from which the brother was expelled, provided such Lodge be still in existence.

The Report on Foreign Correspondence contains an able review of the proceedings of forty-two Grand Lodges, those of Minnesota for 1874 included.

We are constrained to express a wish antagonistic to that of the writer of the report. Bro. Hedges says in the commencement, "Hoping this may be the last occasion that the discharge of this duty shall fall to my lot;" but the Grand Master understood his biz, and reappointed Bro. Hedges—so *our* desire is gratified.

Of Minnesota, he says :

Before us lie the printed proceedings at the Twenty-first Annual Communication of the Grand Lodge of Minnesota, a poorly-printed volume. * * * This Grand Lodge, it seems, has ceased paying *per diem* to members, and as a further measure of economy it was voted to print only half as many copies of the proceedings. If they would reduce the number by still another half, and expend the saving in giving better paper and larger type to the balance, it would be a still better practice of true economy.

We guess his criticism will not apply this year.

Of our report, he says :

We always enjoy Bro. Pierson's reports; his views are decided and bluntly told, and we are not surprised that he has "trod on corns." He well says there is more to be learned in Masonry than the *ritual*. We believe that the veterans should be honored and heeded, yet we cannot go to the extent of our venerable brother on the uselessness of definite Masonic codes, or in the statment that "expulsion for connection with liquor in any way is not warranted by the old laws, customs, or usages of the craft." We understand by the last statement that, no matter how confirmed and hopeless a sot the brother may become, he ought never to be expelled. Temperance is not total abstinence, nor abstinence by compulsion. The golden mean is the true path, but it is so little traveled that it must be overgrown with brush, and is hard to find. Intemperance may be a disease, and so is every species of vice. Be careful and not prove too much. Every man should practice temperance as a principle according to his judgment, reason, experience, conscience, and use or refuse liquor as he believes either would be most beneficial; but the great curse connected with modern drinking is, that most of it is done to gratify a false sense of politeness or generosity, or through fear of giving offense. More benefit might be done in reforming vicious customs than in passing Maine laws.

We will admit all that any one can say in reprobation of spirituous liquors, either as to making, selling, or using; and, although,

until the very nature of all mankind can be re-made, and society in every nation on earth can be revolutionized, it is the most forlorn of all "forlorn hopes." Yet, we are willing to cast our lot with those who are making war upon the making, selling or using the pernicious thing. And we say right here, that we war upon it because our experience that it is of the "devil, devilish," has not been very inconsiderable.

But we do not consider this war any part of our duty as a Mason; nay, we sincerely believe that the endeavor to make the world believe that Masonry is the great temperance society of the age is doing a positive injury to the craft.

Denunciation, vituperation and attempts at coercion, are not, in our judgment, the best means to reclaim any one. We would with Him of Nazareth, forgive "seventy times seven," particularly if we *knew* when the seed was sown, or *under what circumstances the disease was contracted*.

But after genuine, rightly directed, long continued efforts hath failed, then cut off that which encumbereth. We want to be understood not as favoring liquor in any shape, form, or manner, but as opposing the introduction of *isms* of any kind into Masonry.

We are opposed to the use of the "previous question" in Masonic bodies, first, because it is a "new departure;" and second, because opposed to the introduction of political tricks to prevent discussion. By immemorial custom the Grand Master can close a debate or discussion at his option. "When the Grand Master rises all debate ceases." Bro. Hedges thinks, as to the previous question, that while most Masonic writers regard it as unmasonic, yet "it will be found more and more that Grand Lodges in their functions rather resemble legislative bodies than Blue Lodges, and that every fruit of experience in parliamentary law may be usefully applied in Grand Lodge deliberations."

He concludes his report with some most excellent thoughts we quote—we wish that we could the whole:

Out of the mass of matters reviewed, it would be surprising 'if many things have not escaped notice more important than some that have been selected for comment. * * * This is our fourth attempt to discharge this trust, and every time we have reached a fuller and truer appreciation of its magnitude. Every time, heretofore, we have been rash enough to think that the next time there would not be so many obstacles and inter-

ruptions, and each time they have increased rather than diminished, so that now we feel to record our deliberate expectation that we shall never hereafter have less to do or contend with. One of the corollaries of this state of mind is a nascent indifference to criticism. No one will ever take the trouble to pick out and point out in our work a fraction of the faults of which we are at this moment conscious.

* * * * *

The question arises involuntarily in the mind of the observer, "What is the tendency of all these influences at work? What is temporary and perishable, and what is worthy to live and destined to be permanent?" Skill in the ritual is a good thing, but not more than a parrot can be taught; this is no end for which Masonry exists. It is a good thing to have commodious halls for our assemblages, but surely this is no end for such an institution as ours. Another very prominent object engrossing the attention of some of the best minds of our order, is the framing of Constitutions and codes of By-Laws, whereby prerogative is being fenced in, and individual rights more securely and sacredly guarded. This is another good thing in its place and way, but still it is not an end in itself, it is only a preparation to do something. What is that great thing that we proposed to do when we have fixed our ritual to the last letter, have suitable halls or temples, have settled all the little issues about rank, precedence, regalia, payment of dues, non-affiliation, etc.? Are we going to found schools, asylums, and hospitals? Already the State is in advance of us, and has made or is making ampler provision for these ends than we can. No, our mission lies not in this direction. We have voluntarily and wisely closed our doors to questions of creed and politics. The Moslem, the Hindoo, and Christian together kneel at our altar; emperors and princes meet on our ground-floor with the rich and the poor among their subjects, and forever are on a level. It surely is not for public displays and processions, or convivial occasions and purposes, that our society exists, or can hope to continue its existence. These are but toys for children. Neither is it for gathering great libraries. Masonic literature and science are not very extensive, nor possessed of very general interest or value.

* * * * *

After all, is not the only real, the highest purpose for which we can exist, one of so humble a nature that it is overlooked, forgotten? That is, the cultivation of a higher manhood, in the loving service of God and humankind. To finish up the human being to the highest point of mental and moral development, seems to be the end of the Creator in framing the Universe, and the course of His providential dealings. What higher aim can we propose to ourselves than humbly imitate His plan, and co-operate with Him!

* * * * *

We want more inside and less outside work; fewer members, with more Masonry; less fuss about dues, and more attention to duties; less ritual, and more spirit of Masonry. We are becoming obnoxious to the charge that our most precious jewels came from the goldsmith's, that we are indebted for our most valuable and attractive temples to the *operative*

rather than the *speculative* Masonic art. From the days of adversity and persecution, our institution came forth purified and strengthened. The more doubtful issue is now pending, "Can we endure prosperity without making fools of ourselves, and courting our own destruction?"

M.·. W.·. Ed. S. Stackpole, was elected Grand Master; and R.·. W.·. Cornelius Hedges, re-elected Grand Secretary, each of Helena.

Bro. Hedges is also Chairman Foreign Correspondence Committee.

NEW HAMPSHIRE, 1874.

An Annual Communication of the Grand Lodge of New Hampshire, was held at Concord, May 20th, 1874.

Sixty-four Lodges represented.

Eighty-nine on the roll.

M.·. W.·. Nathaniel W. Cumner, G.·. M.·., presiding.

The address of the Grand Master was chiefly devoted to a report of his official doings, and from the amount of labor performed, we judge that a very large portion of the year was occupied in Masonic work, and yet his name does not appear as the recipient of an appropriation.

To one of his decisions we do not subscribe. He says: "It is the prerogative of the Master of a Lodge to control the admission of visitors."

A Master has not the right to admit one as a visitor against whom a member present objects.

The Grand Lodge holds—as do several others—semi-annual communications. The Grand Master made one most excellent suggestion:

That the Grand Constitution be so far amended that business may be presented at the semi-annual communication, and referred to a committee without debate thereon.

Five District Deputies presented detailed reports, such as we would like to see in our jurisdiction. These reports inform each Lodge of the condition of each of the others; are the officers proficient; does harmony prevail; are the records properly kept; what is the financial condition; what good is the Lodge doing toward effecting the great objects of the Institution, serving as an

incentive to that emulation as to who can best work, and best agree.

Transactions of local interest.

The Report on Foreign Correspondence was presented by Bro. J. J. Bell. The proceedings of forty-six Grand Lodges—including those of Minnesota for 1873—are reviewed in Bro. Bell's fraternal manner.

We regret that he retires from the "corps reportorial." He has such an off-hand way of expressing his opinions, that the reader is uniformly interested.

We are not sure but that hereafter we shall be obliged to adopt the plan of Bro. Issacs, of Virginia, in his reports in another branch, reverse the alphabetical arrangement and commence with the W's.

We start in with A, mark for extracts as we go along, review what we have marked, and cross out, and then remark—get confused and send the book to the printer. Well, he just prints all he finds marked—must divide the responsibility for long reports with some one—proof comes, the extracts are good, just what somebody wanted to know about, and, will shorten up somewhere else. The next book is the same. When we reach the N's, we find about as many pages as ought to be included in a report, and there is the balance yet to come—we guess the reversal business is worth the trial.

But as Bro. Bell has "done, quit," and we shall have no further opportunity to quote from him, we will not commence the shortening up process with New Hampshire.

Under the head of Alabama, he says:

A Mason cannot by any renunciation deprive himself of his Masonic character, or absolve us from our vows to him or those dependent upon him. If he renounces Masonry, it may be a ground for discipline, even to the extent of expulsion, if the enormity of the case warrant it; but no act of his can alone deprive him of his status as a Mason. Our vows are sacred, and can only be released by solemn judgment of forfeiture after due trial. It is a part of the great struggle now going on, to assimilate Freemasonry with Odd Fellowship, the Order of Redmen, Knights of Pythias, and other modern societies, by depriving it of its peculiar feature of entirely voluntary action, and requiring the Mason to be a member of some Lodge, under penalty, as in these other societies. Such never, in all history, was the character of our craft. On the contrary, once a Mason

always a Mason, whether connected with a Lodge or not, has always been our peculiar boast and our greatest strength.

* * * * *

They disapprove the action of the Grand Master of Connecticut, in making Masons at sight, and claim that the right does not exist, unless expressly given in the Constitution of the Grand Lodge. We remember when the first doubt of the existence of this right was suggested, and we are not a very old Mason. As the Apprentices and Craftsmen have been deprived of their ancient right to participate in the business of the Lodge—an innovation not entirely completed until our day—so we expect to live to see the right of making Masons at sight eliminated from American Freemasonry. Yet, every Master has assented that it is not in the power of any man, or body of men, to make innovations in the body of Masonry.

Under the head of California, we find :

As all non-affiliates are now held in California to be suspended *ipso facto*, may that not account for their not assisting an institution which disowns them? That it has not strengthened the Lodges is apparent, although the laws has for many years been enforced. Instead of further coercion, would it not be well for California to try the effect of the ancient usage, tested by centuries of success; and, while teaching it to be the duty of every Mason to be a member of some Lodge, yet allowed him to remain unaffiliated, if he could not, from infirmity of disposition, satisfy himself in the performance of that duty.

Under the head of Kentucky, he says :

We think no Masonic body should ever appear in public, except to perform some Masonic work. No brother should be buried with Masonic rites, except after the request of himself or family. The volunteering to bury the body of a brother is opposed to our notions of the proper office and duty of the Lodge. As a rule, the performance of different rites on such occasions is in bad taste, and produces evil rather than good. If a brother Mason was a member of other societies who have ceremonies which they perform on such occasions, let him or his family decide whether they wish those or ours to be performed. If ours, let that be all except the customary religious rites. If any other rite is to be performed, let the Lodge and the Masons cheerfully assent, and not appear in their Masonic character. We have known hard feelings to arise on such occasions; but the above rule, steadily adhered to, will certainly obviate all such.

Under the head of Minnesota, he says :

We do not see what inherent prerogative a Grand Master can have in a matter entirely of Constitutional origin, and that of very recent date. What the Grand Lodge gave, it can take away.

We admit that any powers *conferred* upon a Grand Master by a Constitution, may be taken away by the same power that made

the Constitution, but we deny that the right to grant Dispensations for *new Lodges* depends upon Constitutional enactment.

Bro. Bell is, in his opinions, a Mason of the old school, and we regret that after all we must shorten up. One further extract, although lengthy, is worth reading and remembering.

Under the head of Ohio, he says :

By our obligations we are bound to relieve a distressed brother to the extent of our ability, and this obligation is upon the individual Mason, and not upon any organization. Lodges were originally, and until a very late date, social organizations, merely for the practice of our rites, and other social enjoyment. As the experience of the calls of charity became more numerous, it was found that it could be more effectually done through the Lodge than by individual effort. But the Lodge charities, like those of the individual, were guided by the rule of the obligations of distress on the one side, and ability on the other. The Lodge never was, or should be, an insurer to pay back an equivalent for the money paid in. The money that a brother pays to the charity fund of his Lodge, he pays, not that he may be assisted in any future contingency, but that his obligation to assist the needy craftsman may be fulfilled; and his Lodge owes to him no greater or other duty of assistance than to any other member of the craft who is affiliated with some Lodge. As the Lodge owes nothing to him, it can owe nothing to another Lodge who furnishes him assistance. The assistance furnished is only the convenient way in which the brethren comply with their vows to a worthy brother in distress. Of course, in the case of Lodges such as the Grand Master speaks of, it would be highly Masonic for Lodges more happily situated to aid them in their duty; but this would and should have no connection with any assistance afforded to any particular person. It is one of the errors arising from the reflex action of the modern imitative societies upon Masonry, which here, as in numerous other places, are undermining and destroying those peculiar features which are the glory and strength of the craft.

M. . W. . Nathaniel W. Cumner, of Manchester, Grand Master : and

R. . W. . John A. Harris, of Concord, Grand Secretary, were each re-elected.

NEW JERSEY. 1875.

The Eighty-eighth Annual Communication of the Grand Lodge of New Jersey, was held at Trenton, January 20th and 21st, 1875.

One hundred and twenty-five Lodges represented.

One hundred and thirty-eight on the roll.

M. . W. . William A Pembroke, G. . M. ., presiding.

The Grand Lodge of New Jersey, uniformly accompanies its opening and closing ceremonies with singing. For several years past, Bro. Clapp has composed an original ode for the openings. We wish that our Grand Lodge would adopt the custom; it has a very pleasing effect.

The Grand Master noticed the decease of a brother of the jurisdiction who had been a Mason *fifty-five* years.

Three Dispensations for new Lodges issued during the year.

The address of the Grand Master was mainly devoted to a report of his official acts. A number of decisions were made, of local interest. He closes as follows:

“Let us then be up and doing,
With a heart for any fate;
Still achieving, still pursuing,
Learn to labor and to wait.”

The committee are making progress toward procuring a likeness of Daniel Cox, who they claim was the *first* Provincial Grand Master in America. They asked for an appropriation of two hundred and fifty dollars to pay for a steel engraving.

Transactions of local interest.

The Report on Foreign Correspondence, containing a review of the proceedings of forty-four Grand Lodges—those of Minnesota for 1874 included—was again presented by Bro. Marshall B. Smith.

The only criticism we are disposed to make relative to the report is, that it is *too brief*; we opine, however, that it suited the brethren for whom it was written, as they elected the author Deputy Grand Master.

Under the head of Minnesota, he says:

We are pleased to observe that the “oblong squares” have vanished from the printed journal of the Grand Lodge of Minnesota; the proof-reader, however, should buy a new pair of eye-glasses.

Wonder how he will like the present issue?

Under the head of New York, we find:

Leaving out of the question, all considerations of the probability of the ‘Holy Saints John’ having any connection with Masonry, we cannot see what there is “sectarian” about the phrase. It is probably as ancient as some other phrases in the ritual, and quite as generally used. We believe

that at the altar of Masonry every brother is entitled to his religious opinions; but it seems to us—will some brother kindly correct us if we are mistaken?—that under these Masonic definitions of what is “sectarian,” there lies an unwillingness to allow to the brethren who are believers in Christianity, the same privileges which every courteous Christian Mason should and will fraternally concede to his brethren of differing faiths. We are opposed to “sectarian” Masonry in either direction. Therefore, we say, according to the “Great Light” which is in *our* Lodge room—perhaps it isn’t the *right* one—“Let brotherly love continue.”

Under the head of Rhode Island, commenting on two decisions, (we quoted them last year,) he says:

We cannot agree with either of these decisions. Of course, no Mason can ever be at liberty to disregard the solemn engagements he had made, but he certainly has the *right*, if he be in good standing, to withdraw from the institution, however we may question the expediency or propriety of such withdrawal. As to the second of the above decisions, in our judgment any Lodge has the right to relieve any of its own members wherever and whenever it may see proper to do so. We do not know, however, that a Lodge in New Jersey is bound to pay the funeral expenses of a member of a Lodge in another jurisdiction, and then have no notice whatever taken of its fraternal act; not even so much as “thank you.” An instance of this kind occurred a few years ago. No reimbursement was ever desired or “demanded.”

M. . W. . William A. Pembroke, of Elizabeth, Grand Master; and

R. . W. . Joseph H. Hough, of Trenton, Grand Secretary, were each re-elected.

We notice that both Bros. Hough and Smith are on the Committee on Foreign Correspondence, hence we are assured, should either prepare it, that we shall have another good report from New Jersey.

NEW YORK, 1875.

An Annual Communication of the Grand Lodge of New York, was held in the city of New York, June 1st, 2d, 3d and 4th, 1875.

Six hundred and sixty-two Lodges represented.

Seven hundred and fifty four on the roll.

M. . W. . Ellwood E. Thorne, G. . M. ., presiding.

Eight Dispensations for new Lodges issued during the year.

The Grand Master notices in fitting terms the decease of quite a number of prominent members in that jurisdiction, among them—

John H. Anthon, P.: G.: M.:; Benjamin H. Austin, P.: J.: G.: W.:, and M. J. Drummond. The news of the death of the latter will be received with regret by most of the older members in this jurisdiction. He visited St. Paul in 1856, and rendered to the writer valuable assistance in the organization of the first Encampment of Knights Templar in Minnesota. Few of our brethren that visited New York, but that on their return gave glowing accounts of the generous reception received by, and Masonic courtesies extended to, them, by W.: Bro. M. J. Drummond.

We present a few of the large number of decisions reported :

2. A member of a Lodge, or an unaffiliate, has a right to present an application for affiliation to any Lodge recognized as regular by this Grand Lodge, without regard to limitation of time or locality.

15. That it is a well-established principle of Masonic law that the individual responsibility, in the acceptance or rejection of a candidate for Masonry, cannot be delegated or transferred. A brother cannot cast a black-ball *by proxy*.

27. That a Masonic tribunal will not interfere to establish the civil rights of brethren, nor will Masonry allow itself to be made a convenient means, through which a creditor may collect what is due him from his Masonic debtor.

29. That a Lodge must be summoned for the annual election of officers. A Master refusing to summon the Lodge for that purpose is liable to discipline, and if the election be held at a meeting to which the members are not summoned, it may be set aside for irregularity.

30. That the Master has a right, and it is his duty, to exclude from the Lodge a brother, who, by his perverseness or contumacy, may interfere with the proper working of the Lodge or disturb its harmony.

35. That a Master of a Lodge should be installed after each re-election.

36. That it is irregular to install a Master-elect over a Lodge, previous to his being put in possession of the secrets of the chair.

38. That the ceremony of installation must be performed by an Actual Master or Past Master of a Lodge.

52. That honorary membership in a Lodge depends entirely on active membership in some other Lodge. It carries with it no rights or privileges in the Lodge wherein it is conferred, and imposes no duties. If the honorary member gives up his active membership, he is subject to the disabilities of an unaffiliate. His honorary membership is virtually held in abeyance until he is again affiliated.

54. That the decision and sentence of a Lodge in the trial of a brother, on charges, is always subject to appeal, and if the appellate officer, or commission, or body reverses the decision or sentence, the brother's status is, as if the decision of the lower tribunal had not been rendered.

56. That a Lodge, having sentenced a brother to be reprimanded for a Masonic offense, has exhausted its right to punish for that offense. The

subject may not be judicially reviewed or reconsidered by the Lodge. Only on appeal may the action of the Lodge be reversed or set aside.

58. The confession by a brother of a Masonic crime, accompanied by a plea for mercy, does not in anywise *entitle* him to a milder punishment than the offense demands. In dealing with the offense, and determining the penalty, two things must be kept in view: 1. Charity for the brother who confesses a fault. 2. Duty to the Lodge and the craft in general.

59. That the physical qualifications of a candidate for Masonry cannot be determined by the Grand Master. The Grand Master cannot issue a Dispensation allowing a Lodge to disobey a landmark of Masonry. Whether a candidate is such "a hale man, sound, not deformed, or dismembered," as the landmarks of Masonry prescribe to be eligible material for the temple, is a question that must be settled by the conscientious judgment of the Master, and each brother of the Lodge. If the Master of a Lodge is not satisfied, after thoroughly and scrupulously considering the matter, that the candidate is such a man, it will be his duty to reject him.

60. That it is entirely improper, except by way of appeal, for a brother of a Lodge to criticise the action of his Master, or to seek to obtain from higher authority a reversal of a Master's action, without giving notice to the Master of his intention so to do, and either furnishing the Master with a copy of his communication to the reviewing officer, or sending the questions, concerning which he seeks an opinion, through the hands of the Master; in this way giving him notice that his ruling is called in question.

61. That there is no law of Masonry, or reason for a law, which will prevent a Lodge from reconsidering an action improperly or unadvisedly taken. The right to reconsider a motion, however, must depend on its nature and the facts of the case.

65. That the Master of a Lodge was justified in suspending a Tiler, who was temporarily unfitted for the performance of the functions of his office by intoxication. It does not matter that the Tiler was elected under the By-Laws of the Lodge. The Master's obligations to the craft approved the exercise of a very necessary prerogative.

66. That the Master of a Lodge has a right to *one* vote on any question brought before his Lodge. He may vote in the original count, or to determine a tie vote, but may not exercise the privilege in both instances on the same question.

The Grand Secretary reported the receipts of his office for dues, warrants and diplomas at \$99,515.85.

The total registered membership of the jurisdiction is 81,893.

The new hall was dedicated June 2d. The Grand Marshal reported 23,091 persons in the procession.

The report of the ceremonies occupies 49 pages of the proceedings.

There has been expended on the building, furniture, &c., \$1,278,646.57, leaving an indebtedness of \$554,390.

They continue to make *wooden nutmegs* in Connecticut. The Grand Master of that State presented the Grand Master of New York with one, "made from the old 'Charter Oak.'"

The Crown Prince of Denmark, not being able to accept the invitation to attend the dedication of the new hall, sent his signature.

The sum of \$5,900 was appropriated to the several "Masonic Boards of Relief" and charity. The finance committee reported adverse to providing the Grand Master with a Private Secretary.

The Committee on Appeals had before them a case in which one of the charges was, "having given to a brother a printed book containing what purported to be the ritual of Freemasonry, and saying it contained all of the work and ritual of Freemasonry, and that he could learn from it all he wanted to in reference thereto."

Strange, what a difference there is in the minds of men as to what constitutes a Masonic offense! We have seen a printed book of the same purport, with the signature of a Grand officer appended to a certificate of correctness—nay, more, that it was the *standard work*, and yet no notice was taken by the Grand body!

A Report on Foreign Correspondence, containing a very able review of the proceedings of forty American and eight foreign Grand Lodges, was presented by M. W. Bro. John W. Simons. Contrary to all past experience, there is no *fun*—not the least Corson—in the report, all is downright sober earnest. We never supposed that "John Simons" could let the opportunity for a good joke or pun pass without availing himself of it. Solomon was wrong. Something new has appeared.

Commenting on the Alabama case, which we noted last year, he says:

We desire to add our personal conviction, that while we should not pledge the faith or the mere word of a Mason on every trifling occasion or make merchandise of it all, as when put up as collateral for a small loan the account of which nine times in ten has to be balanced by "profit and loss"—especially loss—there ought to be some way of reaching Masons who willfully violate, not only the confidence of those with whom they deal, but at the same time the most solemn sanctions known among men. We think that an agreement not to violate a promise, not to wrong, or defraud, was, and is intended to mean something, and that its violation by a Mason, more perhaps than by others, not thus privileged, ought in every well-established case to meet with a signal rebuke, to the end that others

may be deterred from thus trifling with their engagements, and that the garments of the fraternity may be kept unsullied.

We are pleased to present such good authority in support of a subject in which we have heretofore had somewhat to say.

Under the head of Iowa, we find :

At the installation of officers, an address was delivered by Rev. Bro. J. H. Rhea, in which he formulates this idea : "The secrecy and sanctity of the Lodge-room have been partially, and in fact, almost wholly destroyed by the opening of these sacred and secret retreats to the public visitation of those who are not Masons. No uninitiated eye should ever look upon our Lodge-rooms. The charm of mystery should never be broken or weakened."

To all of which we utterly object. The real secrecy of Masonry we will as jealously guard and protect as any other member of the craft, but when we are told that the occasional gathering of our families and friends in the Lodge-room is anything but a benefit to Masonry, we respectfully demur. Our association has but little to conceal from the world. All its principles and aims may be, and ought to be publicly discussed, and the place of all places to do this is the Lodge-room. During the past thirty years we have assisted at very many such gatherings, and we know that their effect has always been good for the society and its members. Every good man or woman who attends such a meeting, and is favorably impressed with the proceedings, is a friend on whom we can rely as against the railings of bigots, who know nothing of us, and so we believe it a duty to open our halls at reasonable intervals, and solicit the attendance of the public, that it may be seen what manner of men we are, and know what work it is we are trying to do.

Again, under the head of Kentucky, we find our practice endorsed :

He seems not to distinctly understand the New York practice in case of an appeal to the Grand Master during the recess, but it is very simple. According to our Constitution, the Grand Master is, during the recess, clothed with the executive power of the Grand Lodge. An appeal may be taken to him from the action of a subordinate Lodge, and he may issue any order on any subject, and, for the time being, his decision or order is without recourse and must be obeyed; but there is always a final appeal to the Grand Lodge, where a final decision is given. After long experience, we are of opinion that there could hardly be anything fairer.

Under the head of Louisiana, he says :

The law of residence at best is an innovation in the body of Masonry, and has only been tacitly accepted as applying to the profane, to prevent the Lodges in one jurisdiction from working up the material of another, and to hinder men of bad character from going away from home where they are known, and palming themselves off on the craft in a strange

place, but none of its provisions can in Masonic law or equity apply to a Master Mason seeking to affiliate. Every such brother is a member of the craft universal, and has an indefeasible right to apply to the Lodge in which he thinks he can best work and best agree, whether it be convenient to his residence or a thousand miles away, and the refusal of any Lodge to affiliate him neither affects his standing as a Mason nor his right to apply to another whenever it may suit his convenience.

A very valuable and interesting feature of the report is the review of the foreign Grand bodies. We cannot copy all we wish, but as the jurisdictional question is assuming large proportions in this country, and will occupy even more attention than ever, because of its connection with the negro question, we propose to give a few extracts from the review of New York, presenting the German view.

We do not quite comprehend the "Grand Lodge League of Germany," but it appears to be a kind of confederation of several Grand Lodges or Grand Masters, whose sessions are termed "Diet." The object appears to be the settlement of questions of general interest to the German Lodges. Questions are proposed at one "Diet," and discussed at the next—meeting annually.

Notwithstanding the protests and declaration of non-intercourse by all the Grand Lodges in the United States, the Grand Lodge of Hamburg still persists in sustaining her three Lodges in New York. For a long time no notice of the action of the American Grand Lodges was taken by the German Lodges. The unanimity with which the American Grand Lodges espoused the cause of the Grand Lodge of Louisiana, when her territory was invaded by the Grand Orient of France, and the efforts that are being made by some German Masons to procure a recognition of the African "Prince Hall Grand Lodge of Massachusetts," has set them to talking.

At the Diet of 1873, the Grand Lodge of Hamburg proposed a resolution on the right of jurisdiction; in 1874, it amended its resolution. We copy it, as indicative of the general opinion on that subject entertained by the continental Masons:

"The German Grand Lodge Diet finds that the so-called right of jurisdiction is not well founded, neither is it proved by old documentary Constitutions, nor by the general principles of Freemasonry, and not by the practice of the oldest Grand Lodges of Germany and of other countries; and, therefore, repudiate all claims of such right of jurisdiction. The

German Grand Lodge League acknowledges the right of each Grand Lodge to found, institute and charter, if the laws of the land do not object and forbid, everywhere, subordinate Lodges under their protection: At the same time the German Grand Lodge League acknowledges the propriety of covenants and treatises, through which the provinces and districts of the several Grand Lodges, by a spontaneous agreement, are to be settled and determined. By such treaties, however, the right of the Grand Lodges, to constitute, in foreign countries, Lodges working in the German language, and under the authority and rules of the mother Grand Lodge, cannot be biased or injured."

From the remarks made in the discussion, we copy :

Bro. Bluntschli, Grand Master of the Grand Lodge, *Zur Sonne*: I hold the form or framing of the motion of the Hamburg Grand Lodge not to be a fortunate or successful one; because the interruption and cessation of all Masonic intercourse and correspondence from such Grand Lodges as adhere to the right of jurisdiction would immediately follow the adoption of that motion.

We founded in Germany a National Grand Lodge League, and were cognizant of the importance of such an act; but our National Grand body never can admit that, for instance, the Grand Orient of France shall institute subordinate Lodges in Germany. We must first preserve the national relations, in this connection, of the German Grand Lodges, and therefore, we cannot allow that foreign Grand bodies can constitute subordinate Lodges in Germany. The cosmopolitan nature of our brotherhood cannot be violated through National Grand Lodge Unions. In the same degree as the ritual work of our craft requires its national language, so the Constitution of a Grand body requires a national form and a national framing. If it could be that the Grand Lodge Diet should, in regard to this question, decide on principle against an absolute right of jurisdiction, it must, however, be declared in such a form as will acknowledge the National Constitution of the Grand Lodges, quite different from the Hamburg motion. Under the circumstances I move that the following resolution be adopted :

"The German Grand Lodge League considers the so-called right of jurisdiction, claimed by many Grand Lodges, not as a right emanating from the old and original laws of the craft, but only as an institution, which is based partly on ground of national independence, partly on that of appropriateness. Therefore, an understanding in reference to the application, practice and extension of the institution among the several Grand Lodges is possible and very desirable."

* * * * *

Bro. Herrig, the presiding officer and Grand Master of the Grand Lodge Royal York, remarks that the Grand Lodge of the Three Globes, has decided in a similar sense, and cites a resolution of that Grand body, dated Berlin, February 12th, 1874, as follows :

"It is justified, and, as principle, adopted, that we do never constitute subordinate Lodges in foreign countries where exists a Grand Lodge, and

therefore we cannot allow that a foreign Grand Lodge should constitute subordinate Lodges in Germany, and shall not consider such a subordinate Lodge a lawfully constituted Lodge."

* * * * *

Bro. Pfaltz, Grand Master of the Grand Lodge Zur Eintracht in Darmstadt, considers it his duty to communicate the resolution of his Grand Lodge at their communication of April 12, 1874. ad 14 c., which reads as follows:

"The right of jurisdiction having no real and legal foundation, and being contrary to unity, is to be rejected on principle, and is untenable in practice; it is, however, desirable that the German Grand Lodges agree and decide in regard to their reciprocate relations, and that a principle should be adopted according to which regulations in reference to the constitution and recognition of foreign Grand bodies can be agreed upon."

* * * * *

Bro. Barthelmess, co-representative from the Grand Mother Lodge of the Eclectic Union, seconds the motion of Bro. Pfaltz, and adds the following: In America, no doubt exists that the right of jurisdiction is only a product of modern times, and even this right is not everywhere acknowledged on the continent of America. The right of jurisdiction is a dangerous right; it is to be feared that this right can be used in future in a very inopportune manner. Therefore our resolution cannot be any other than:

"The right of jurisdiction must be repudiated, having no foundation or authorization. Therefore, and in view of such circumstances, the German Grand Lodges shall decide and resolve upon measures regarding the foundation of subordinate Lodges in foreign countries."

* * * * *

Bro. Glitza, Grand Master of Hamburg, says: I must decidedly insist that in the old landmarks no right of jurisdiction is mentioned. I consider it necessary that such a remark be inserted in the minutes, especially against the claims of the North American brethren. In any case, I must urge that the second clause of the Hamburg motion—"The Grand League acknowledges the original and primitive right of each Grand Lodge to found, charter, and protect subordinate Lodges everywhere where the laws of the land do not object or forbid"—will be adopted and inserted in the resolution. By so doing, the right of all German Grand Lodges to constitute and charter subordinate Lodges in the whole German Empire would be distinctly decided, and German Freemasonry would make a very distinct and important step in advance.

Bro. Bluntschli, Grand Master of the Grand Lodge of Zur Sonne: In reference and returning to the allegations of Bro. Pfaltz, of Darmstadt, I must remark, that, if we reject on one side the right of jurisdiction, on the other side we cannot allow any Grand Lodge to found and constitute subordinate Lodges except with the consent of the sovereign of the country, then we would not speak of a principle at all. A principle, if once adopted, must be maintained under all circumstances; therefore I must object to the Hamburg motion as not proper and suitable to the purpose.

* * * * *

Bro. Von Messerschmidt, Grand Master of the Grand Lodge of the

Three Globes at Berlin: In our Grand Lodge the constitution and chartering of a subordinate Lodge at Shanghai was proposed, and of course it was necessary to report the fact to the Protector of our Prussian Grand Lodges, to His Majesty the Emperor. *The Emperor and Protector intimated that he could only consider such constitution and chartering of a subordinate Lodge admissible, if no recognized Grand Lodge existed in China.*

Bro. Braband, co-representative of Hamburg, declared that the Hamburg Grand Lodge can only agree with and consent to such resolutions as those by which the existence of their transatlantic subordinate Lodges shall be secured.

Bro. Herrig, presiding, put the question:

"Shall the motion of Bro. Bluntschli, with or without the amendment of Bro. Glitza, be adopted?"

The majority adopted the motion of Bro. Bluntschli, and rejected the amendment of Bro. Glitza.

The presiding officer now laid the motion of Bro. Eckstein, Grand Master of Saxony, before the convention:

"The Grand Lodge League of Germany is ready and willing, in consideration of existing circumstances, to afford all facilities possible to the German brethren in foreign countries for founding subordinate Lodges, working in the German tongue, and will for such purpose negotiate and confer with foreign Grand Lodges, and give power to do so to the executive officer of the Grand Lodge presiding at this Grand Lodge Diet of the Grand Lodge League."

Which was adopted unanimously.

After a discussion and conference of a commission, consisting of the Bros. Bluntschli, Eckstein (Saxony) and Glitza, the following resolution was adopted unanimously:

"The Grand Lodge Diet considers the so-called right of jurisdiction, which is claimed by several Grand Lodges, not as a right which emanates from the moral and legal principles of the craft, or from original or ancient laws of the fraternity, but only as an institution which is based partly on the ground of national adjudication and partly on the grounds of appropriateness; and find that some understanding about the application and extension of the same is possible and desirable."

* * * * *

"II. *The Odd Fellows and the Masonic Fraternity.*"

Grand Master Herrig, presiding, explained the efficiency and activity of the Odd Fellows, and desires that the following resolution be adopted and inserted in the minutes:

"No opposition and objection shall be made against the initiation of members of the order of Odd Fellows in the Masonic fraternity; it is, however, not recommended that any person should be at the same time a member of both societies."

Bro. Von Etzel, Grand Master of the Grand Lodge of the Three Globes, proposes the following resolution:

"WHEREAS, the Odd Fellows are not considered by the Government as a secret society, they pursuing, so far as is known, only moral and humani-

tarian objects, the Masonic Lodges shall not act in hostility against the same until further resolutions, and shall not reject a candidate on the ground of his being an Odd Fellow.

"Also a member of the Masonic fraternity shall not be prohibited from joining the order of Odd Fellows; closer relations, however, cannot be maintained."

Which was adopted.

* * * * *

The following resolutions, as drafted by Bro. Bluntschli, the presiding Grand Master of the Convention in 1873, and as revised by the Grand Lodge of the Three Globes, at Berlin, were adopted:

"1. That the inner active labors of the Lodges on the improvement and promotion of moral developments of their members, is the main aim and destiny of Freemasonry.

"2. It is not the vocation and destination of the Masonic Lodges to take an active part in political and religious controversies. They shall be neutral examples of peace, and shall unite in a genuine humanity all brethren belonging to various political parties and religious confessions, if the same acknowledge Masonic ideas and principles.

"3. But it is the duty of the Masonic Lodges to bring to a clear understanding among the brethren all the relations in reference to an ethical view on life, and to the exertion of human culture. A Freemason incurs the obligation to carry out and propagate the principles of the craft, and to defend the moral bases of human society if they are attacked and assailed.

"4. The German Grand Lodge League will prepare every year Masonic questions to be laid for discussion and action before the German Lodges.

"5. The Lodges in Germany shall promote through their members the foundation and revival of benevolent and charitable institutions, and shall exercise and practice according to their faculties and power the building up of helpful human activity."

Commenting on the foregoing, Bro. Simons says:

We feel called to say, in connection with the foregoing, that the proposition of the German Grand Lodge League, though it is unacceptable in its present shape, still looks in the right direction, and we trust that out of it may grow a disposition on which a final arrangement may be adjusted.

If the German Grand Lodges agree among themselves to found Lodges helter-skelter in German territory, we should be the last ones to find fault; but the enormous extent of our country would make such an arrangement among us simply impossible, without making confusion worse confounded, and what we cannot do ourselves we are not willing to let other people do for us. But there seems to be an idea prevalent over there that a German Lodge can only exist in this wide world when it owes allegiance to a German Grand Lodge, and we imagine that if our German brethren in Europe could be cured of this fallacy, all the rest would follow. Now, under the Grand Lodge of New York, there are some twenty odd Lodges composed of German-speaking brethren, using German rituals and forms, and conducting their own affairs after their own fashion, save only that they are

required to conform to the Constitution and General Regulations of the Grand Lodge, which, it affords us very great pleasure to say, they cheerfully do. And we submit the question, whether these Lodges can be better governed, or rendered happier or more prosperous, by a Grand Lodge three thousand miles away, knowing nothing of the local customs or ideas of the people here, or by the resident authority in whose deliberations they participate, and whose destiny they help to shape. It seems to us that no fair-minded man can hesitate for a moment on this question, and that, simply as a question of justice to the Lodges themselves, the Grand Lodges in Europe ought to keep their hands off, and we can severally pursue our own roads in peace and harmony. We think we see in this phase of the discussion an indication of peace, the glimmering of the dawn, and we trust wisdom may be given us all so to act that we may finally emerge into the full sunlight of Masonic union and harmony throughout the world.

Yes, but now that the European Grand Lodges are manifesting a disposition to assimilate with the American doctrine, one of our own Grand Lodges is about knocking "the fat in the fire;" is about recognizing an independent Grand Lodge in its own jurisdiction.

So long as the American Grand Lodges present a united front on the jurisdictional question, we are safe against foreign invasion; but if one American Grand Lodge ignores the doctrine of exclusive jurisdiction, there is an end to the progressive movement in Europe, and we may expect the establishment of German Lodges by foreign powers in every locality where there are a sufficient number of Germans to warrant the sustaining of a Lodge.

In view of the action of the Grand Lodge of Ohio at the recent session—October, 1875—the following extract from the same proceedings becomes of interest:

IX. *The recognition of the Prince Hall Grand Lodge, at Boston.*

Bro. Glitza, Grand Master of Hamburg, speaks for the recognition of this Grand Lodge, and offers a resolution accordingly; he refers especially to the resolution of the Grand Lodge Diet in 1873, that difference of race and color shall not be a bar or impediment to the recognition of a Grand Lodge. The Prince Hall Grand Lodge has prove a sufficient moral guarantee for prosperous Masonic efficiency. There exists no reasonable ground to decline the recognition of that Masonic Grand body.

Bro. Barthelmess seconds the motion, but moves the postponement of a decision on the ground that a part of the representatives are alleged to have no sufficient and adequate information and instructions.

Bro. Eckstein, Grand Master of Saxony, wishes that all the documents received in regard to this question be laid before the German Grand Lodges previous to action thereon, because they had not, so far, full knowledge of the same.

Bro. Braband, Deputy Grand Master, and co-representative of Hamburg, urges the recognition of the Prince Hall Grand Lodge, because Bro. Barthelmess has given so favorable advice and information, emanating from his personal intuition and experience. By declining and refusing such recognition, the Grand Lodge Diet is faithless to its resolution of last year. The Prince Hall Grand Lodge is not able to prove its sufficient moral guarantees better than it has done up to this time.

Bro. Eckstein (Saxony) insisted on his motion.

Bro. Bluntschli expressed his views as follows: At all events, the American Grand Lodges are nearer to the Prince Hall Grand Lodge than we, and as, so far, none of the American Grand Lodges have opened a way for recognition or intercourse with that Grand body, and as we are indeed very far from any connection with the Negro Grand Lodge at Boston, called Prince Hall Grand Lodge, I consider the matter as at present not at all fit for action.

Bro. Glitza regrets that, in view of this discussion, it appears that the German Grand Lodges are not thoroughly instructed and informed in the matter, and secondly, under the circumstances, the motion of Bro. Barthelmess for an adjournment and postponement of the question.

The motion of Bro. Barthelmess was adopted.

The following, on the same subject, is from a circular letter of the Grand Master of the League:

[A letter from Lewis Hayden, of Boston, Massachusetts, to Hon. Judge Simms, of Savannah, Georgia, 1874.]

The author of this letter endeavors to prove that the first Lodges in Pennsylvania and New York, derive their origin and constitution not from the English Grand Lodge, instituted and founded in 1717, but from the seceded so-called "York Masons," etc., etc.; but that the colored Masons can boast of the purest origin. This pamphlet also quotes from a conversation with Bro. Jacob Norton, of Boston, that the Grand Secretary of the Grand Lodge of England, remarked, in 1869, to Bro. Norton: That, according to his impression, the members of "African Lodge" are as much entitled to visit English Lodges, as the members of all the other American Lodges.

In the foregoing, I believe, are contained all the essential parts and materials of the documents to be considered. I gave the document, sub. No. 4, in its full length, partly to give to the Prince Hall Grand Lodge ample opportunity to plead its case, partly to give a picture of the manner to come forth and to take part in the controversy. The deficiency and faults in grammar and composition are not caused by the translation, nor are chargeable to the same, but appear in the original, and are rather mitigated in the translation.

The controversy in reference to the legal constitution of a Grand Lodge appears, although of great historical interest, not so important in reference to its recognition. We would not interrupt the existing intercourse with a Grand Lodge, whose legal constitution is proved afterwards, and therefore we would not make minute inquiries whether the undoubtedly

legally constituted "African Lodge" is entitled to a legal continuance up to this day. Nobody, however, will approve of the Prince Hall Grand Lodge's boasting that the Grand Lodge of 1717 did not transfer it in 1813 to the United Grand Lodge, and that the same, in its pride and vanity, is endeavoring to perpetuate the quarrel of its founder with the York Masons.

That in America a prejudice and prepossession exists against the negroes, is to be regretted. The specimen, however, or example, given in the above letter of the Prince Hall Grand Lodge to the Hamburg Grand Lodge does not prove anything at all. Trying to prove with such vague allegations a general accusation, is not worthy of a public document which claims to be official.

Like the Grand Lodge of England, according to the expression of the Grand Secretary, reported by Bro. Norton, the Grand Lodges can receive with hospitality visiting members of the colored Lodges; but it is quite another question whether we can, as the matter now stands, recognize the Prince Hall Grand Lodge, and by so doing arouse a conflict which would never ameliorate the condition of colored people in America.

Of course, the advocate of the Hamburg Grand Lodge, Bro. Findel, (Representative at large of the Prince Hall Negro Grand Lodge, at Boston, all over Europe,) in his organ *Bauhutte*, assails the presiding Grand officer of the Grand Lodge League, Bro. Herrig, in regard to his circular letter of September 1, 1874, because he is in favor of the law of jurisdiction, and not in favor of the recognition of the Prince Hall Grand Lodge.

Bro. Van Dalen, of the Royal York Grand Lodge of Berlin, in behalf of Grand Master Herrig, refuted, in a very sharp article, published in the *Bauhutte*, Bro. Findel's polemics against the circular letter. It would be tedious to give his reply in full; we therefore, state only that Bro. Van Dalen showed and proved, that Bro. Findel's manner of conducting a controversy is contrary to common Masonic intercourse, and to reason and truth. Among other things, Bro. Van Dalen also said:

"The Constitutions of all the American Grand Lodges permit the initiation of individuals of color. This our worthy Bro. Findel has concealed, as well as the fact that the so-called 'Prince Hall Grand Lodge' of colored Masons of Boston, has always denied this. All that the American Grand Lodges wish to prevent is this establishment of negro Grand Lodges.

"The relation of Jews to several of our German Masonic systems, has often been compared to that of the negroes in America. But how much more severe has our action been? We regret to acknowledge this fact, but we have no right to put an end to this evil by violence.

"I am no enemy to the negro, but only object to Bro. Findel's and the Hamburg Grand Lodge's manner and time of agitating this question."

The following, from the Grand Orient of Belgium, will be read with interest by American Masons:

"We declare that political and religious discussions have nothing to do with the substance of Masonry, and their discussion should never lead to Masonic strife, but we also affirm that a profane on initiation neither loses

nor surrenders his status as a citizen, or as a professor of any religious belief." Also, "The revocation of Article 135 of the Statutes of the Grand Orient of Belgium was only for the purpose of proclaiming two important principles. We insist, therefore, upon the right of a Mason to speak in Lodge on all questions relating to social existence, but we never intended that this should include partisan advocacy of questions of belief, religion or politics. These we discuss but never determine by vote."

Under the head of Grand Orient of Italy, we find:

We quote from the Constitution now in force in the jurisdiction of the Italian Grand body the following sections:

SEC. 1. Each subordinate Lodge is at liberty to work in accordance with any existing rite.

SEC. 3. The base of Freemasonry is the Symbolic Lodge.

SEC. 6. A Mason of the jurisdiction can only be an active member of one Lodge except if chosen as an honorary member of another. As an honorary member he has no right to vote, or to be an officer of the Lodge of which he is an honorary member.

SEC. 9. Prescribes that the session of the Grand Orient shall take place every three years.

On Friday, the 5th of March, 1875, the new Masonic temple at Rome, in the Via della Valle, was dedicated by Garibaldi, as Honorary Grand Master. The inaugural ceremony, to which only the members of the Grand Lodges and representatives of the subordinate Lodges were admitted, took place at 1 o'clock P. M. Nearly all the Italian Lodges were represented. A regular public procession could not take place, as in Rome they are not permitted save in funeral ceremonies. The brethren were dressed in black; and wore the insignia of their grade and offices. A kind of procession was anyhow formed in the hall of the Passi Perduti, and crossed the hall of the Council and the offices, until it reached the new temple. In the evening a social meeting, to which were admitted the wives, sisters and mothers of the members of the fraternity, was held, and all the opera singers had offered their gratuitous services for the occasion. Reports in the newspapers said that such a Masonic demonstration had never been witnessed at Rome.

* * * * *

Rome numbers about 1,000 members of the fraternity, many of them Deputies and Senators.

The Grand Orient of Italy is said to have now 186 subordinate Lodges, with about 9,300 members.

M. W. Ellwood E. Thorne, Grand Master; and

R. W. James M. Austin, Grand Secretary, were each re-elected.

M. W. Bro. John W. Simons, Chairman of the Committee on Foreign Correspondence. Each of the foregoing have their residence in the city of New York.

NORTH CAROLINA, 1874.

The Eighty-eighth Annual Communication of the Grand Lodge of North Carolina, was held at Raleigh, December, 7th, 8th, 9th and 10th, 1874.

One hundred and eighty Lodges represented.

Three hundred and thirty-one on the roll.

M. W. John Nichols, G. M., presiding.

Twelve Dispensations for new Lodges issued during the year.

The following admonitions from the address of the Grand Master should be heeded everywhere :

I take occasion to admonish the brethren against the disposition which has seemed to prevail, to some extent, in this jurisdiction, to surrender charters and form new Lodges in order to cast out members with whom they do not wish to fraternize. I admire the spirit of love for Masonry as shown by brethren in a resort to any legitimate means to defend its principles and maintain its honors. Some suppose, however, that the course involving less difficulties and embarrassments is that which I have indicated. The *better* course is to apply the remedy provided in the law, in reference to all cases requiring discipline. By so doing, the Lodge asserts its independence, maintains its honor, and preserves its harmony and existence.

* * * * *

It may be well to remark just here, what I had intended to say in another connection, viz. : that Lodges are frequently too careless in the selection of their officers, often manifesting too great a disposition for a *change*.

Good officers make good Lodges. It is almost impossible for a Master in one year to qualify himself to preside in a Lodge, or inform himself of the laws and customs of the fraternity, and confer degrees with that fluency and solemnity so necessary to make a proper impression on the minds of the brethren and of the candidates. And often, just as soon as the Master qualifies himself, he is superseded by one less fitted for the position. Thus, from year to year, are some Lodges ruled by weak and doubting Masters. Let no one pass into the East but through the West, and then not until the Lodge is satisfied that he has zeal enough for the institution to prompt him to do his work well and faithfully. A Master should not only be qualified to confer the degrees well, but he should be well versed in Masonic law. Especially should he be conversant with the By-Laws of his Lodge, and the Constitution, By-Laws and Standing Resolutions of the Grand Lodge.

The Grand Lodge did a wise act in the repeal of the following resolutions, proposed in 1872 and adopted in 1873 :

Resolved 1. That suspension does not deprive a Mason of membership in his Lodge.

Resolved 2. That a majority vote is sufficient to restore a suspended Mason to the rights and benefits of Masonry.

The following resolutions, adopted in 1872, were "*expunged*:"

Resolved, That willful non-affiliation is a violation of Masonic law, and should be placed on the same footing with every other Masonic offense.

Resolved, That Subordinate Lodges should punish every violation of Masonic law where the offender is duly convicted.

And the following was adopted :

Resolved, That any member of a Subordinate Lodge who shall apply for a demit, it shall be granted him upon his producing the Secretary's receipt that he has paid all Lodge dues, if there be no charges against him ;

Provided, That any Mason who thus becomes non-affiliated, by his action distinctly, releases all members of Lodges from any and all Masonic ties between himself and them, retaining no Masonic right except that of petitioning any Lodge for membership.

We find the following in a report of the Committee on Appeals and Grievances :

That the action of Knap, of Reeds Lodge, No. 158, in the expulsion of William Hobgood, be not sustained. He is charged with "unmasonic conduct," specification, "disobeying legal summons." He did not appear at the Lodge on the day set for trial. The proof was that he told a brother that he would not appear for the reason that he had connected himself with the Roman Catholic Church and that he was opposed to secret societies.

Your Committee unhesitatingly say that Masonry knows no sect, creed or opinion, and we recommend that William Hobgood ought to be permitted to withdraw from the Lodge honorably, if his conscience does not permit him to belong to the Masonic fraternity.

One hundred and forty-four pages of the proceedings are occupied with the names of Masons returned by subordinate Lodges, but, we opine that next year the number will be materially decreased, because the manner of raising the revenue of the Grand Lodge has been changed to a requirement of "fifty cents per capita annually, for each member reported," instead of fifteen dollars from each Lodge indiscriminately, and the adoption of the following resolution :

WHEREAS, The names of many non-affiliated Masons in this Grand jurisdiction appear in the Returns of Subordinate Lodges, therefore,

Resolved, That hereafter none but the names of regular affiliating members be published in the proceedings.

The Committee on Foreign Correspondence reported that they had been unable to prepare a report. Next year, however, *Deo volente*, we shall have one, as P. . G. . M. . John Nichols, of Raleigh, was appointed Chairman.

M. . W. . George W. Blount, of Wilson, was elected Grand Master; and

R. . W. . Donald W. Bain, of Raleigh, unanimously re-elected—a well-deserved compliment—Grand Secretary.

NEVADA, 1874.

The Tenth Annual Communication of the Grand Lodge of Nevada was held at Virginia, November 17th, 18th, 19th and 20th, 1874.

Fifteen Lodges represented.

Eighteen on the roll.

M. . W. . Horatio S. Mason, G. . M. ., presiding.

One Dispensation for a new Lodge (*Winnemucca*) was issued during the year.

The Grand Master expresses his views in a free and easy sort of way, that is sure to attract attention.

Among his decisions we note :

No. 1. A Lodge may change its place of meeting within the same town without asking the consent of the Grand Lodge.

No. 5. A stranger has no right to demand an examination when the Lodge is at labor, but should apply before the Lodge convenes.

No. 8. The W. . M. . can remove an appointed officer at will.

The question—can a W. . M. . remove an appointed officer at will?—is important, and with your kind indulgence I will give you my reasons for saying that he can, and the first argument is that the power that can appoint can always remove; there is a wide difference between appointing and electing; further, when a brother is appointed to fill a station, he enters into a sort of an agreement to perform certain duties; and if he fails to perform those duties by reason of inability or indifference, he forfeits his right to the position and should be removed, and if he be inefficient or indifferent, he should be removed on general principles and for the good of the craft, and another appointed who can and will perform the duties of the station. It may be thought by some that this decision is an innovation. Well, suppose it is; this Grand Lodge is accustomed to that. It was an innovation when the separate ballot for degrees was abolished; it was an innovation when it was declared that the Grand Master did not possess the right to make Masons at sight. If, then, there be any more

rubbish lying in our pathway to an enlightened progress, why may we not remove that also?

On the latter decision, the committee say :

We think the Worshipful Master has not the right to remove an appointed officer during the period for which he has been appointed. We are aware that it is held by some, that as these officers are appointed by the Worshipful Master, they are removable at his pleasure. This is not in accordance with the principles which govern the tenure of all Masonic offices. Although they are indebted for their positions to a preliminary appointment, they are subsequently installed like the other officers, and are bound to the performance of their duties for a similar period. In fact, it is the installation, and not the appointment, that makes them officers of the Lodge; and deriving, therefore, their right to office from this ceremony, they are to be governed by the same rules which affect other installed officers. The appointed officers having been once installed, derive their tenure of office from that installation, and cannot be removed by the Master; the office can only be vacated as provided for in the Constitution.

Relative to the "previous question," he says :

I decided that moving the previous question in a Masonic Lodge was admissible, because there was nothing in our Constitution or General Regulations to prevent it, and in the absence of rules to direct a Lodge, it should be governed by ordinary parliamentary law, and moving the previous question being in accordance with parliamentary law, it might be used in a Masonic body. At the same time I advised the W. : M. : who asked the ruling that there could be no necessity for its use in a Lodge, as the Master himself could always control or cut off debate. If this Grand body should reverse my decision, or should adopt a general regulation stating that the moving of the previous question in a Masonic Lodge was not admissible, I should heartily concur.

In the history of the craft on this continent there has been but very few instances—not over a dozen—of one who has occupied the position of Grand Master so far "misbehaving" as to become a subject of discipline; we regret to notice such a case in the proceedings before us. P. : G. : M. : W. A. M. Van Bokkelen appealed from a sentence of expulsion; the committee reported that they believe the accused "to be guilty of a Masonic offense, but do not believe the evidence adduced before the commissioners sufficient to warrant his expulsion." After a discussion running through part of two sessions, the Grand Lodge, by a vote of 43 to 30, confirmed the action of the Lodge.

The Report on Foreign Correspondence was, as usual, presented by Bro. Robert H. Taylor, comprising a critical review of

the proceedings of thirty-eight Grand Lodges. Much to our regret, Minnesota was among those *not* noticed.

He thinks that a "Master Mason has a right" "to hold membership where he pleases"—that each Lodge has the *right* to determine for itself as to the extent of Lodge privileges accorded to a non-affiliate—objects to the "subordinate," as applied to the Blue Lodge.

Under the head of Michigan, relative to its action on the negro question, he says :

There is a certain class of brethren who may be styled the "persistents," that *will* insist upon forcing this question, in season and out of season, *mane nocteque*, and who persist also in presenting it so as to endeavor to place their Grand bodies in a *false attitude*. Verily, this sort of Masonry exhibited by such brothers is an abomination before the Lord.

Under the head of New York, he says :

If a Mason is deemed to have committed an offense against the laws of Masonry, which at the same time is an offense against the law of the State, charges ought at once to be preferred against him in his Lodge, and his trial proceeded with, without waiting to see what the civil tribunal is going to do about it. But, in our opinion, if during the progress of the Masonic trial the case is taken in hand and is going on in a State court, the Masonic trial ought to be suspended until the trial in court is concluded; for the reason that the brother cannot attend two trials at the same time, and, as the State court won't wait for us, we ought (in deference to the rights of a brother) to wait for it. The acquittal of the accused in a State court, however, should not affect the Masonic trial, which should, nevertheless, proceed; and if the evidence justifies it, a verdict of guilty arrived at, notwithstanding his acquittal in the State court. The question of the effect of a judgment of conviction in a State court is not involved in this discussion.

He gives the reporters a word of advice in his conclusion, thus :

A word to our confreres in this department of Masonic labor, and we have done. Recollect that there is, perhaps, not one day in the year when some brother, somewhere in the Masonic world, is not conning over your sayings—reviewing your work—and into whose mind you may be instilling your views; how important, then, the position you hold, and how great ought you to feel your responsibility to be, not only to the brethren of your own Grand Lodges, but to the whole fraternity. May you all work under this sense of responsibility; and may God bless and prosper you all the days of your lives!

Appended to the report is a "Digest of the decisions upon Masonic Jurisprudence," compiled from the various proceedings

received, a valuable document for reference, and one which must have taken a large amount of time and labor to prepare.

M. . W. . Robert W. Bollen, of Carson City, was elected Grand Master ; and

R. . W. . Samuel W. Chubbuck, of Gold Hill, re-elected Grand Secretary.

Bro. Robert H. Taylor, of Virginia, Chairman Foreign Correspondence Committee.

NEW BRUNSWICK, 1875.

The Eighth Annual Communication of the Grand Lodge of New Brunswick, was held at St. John, September 22d, 23d and 24th, 1875.

Nineteen Lodges represented.

Thirty on the roll.

M. . W. . John V. Ellis, G. . M. ., presiding.

The Grand Master announced the organization of a Grand Lodge in Prince Edward's Island, and reported that he was present and installed the officers. There are now six Grand Lodges in British Possessions in North America.

We cannot conceive where the Grand Master gets his warrant for the following :

No unaffiliated Mason can be lawfully interred with Masonic honors.

He reports "kind feeling and harmony" prevailing in the jurisdiction.

Somebody, desiring to give a series of "Grand Concerts," in the Province, guaranteed a donation of five thousand dollars, "to be devoted to such purposes as the Lodge" deemed advisable, if the "Board of General Purposes" would allow him to advertise the same wherever he chose.

The Board promptly declined the proposal.

Wonder what that fellow thought Masons were made of?

By especial resolution the rank of Past Senior Grand Warden was conferred upon the Grand Secretary in recognition of his valuable services.

Transactions of local interest.

No report on Foreign Correspondence.

M. . W. . Robert T. Clinch, was elected Grand Master; and
 "V. . W. ." William F. Bunting, was re-appointed Grand Secretary, each of St. John.

OHIO, 1874.

The Sixty-fifth Annual Communication of the Grand Lodge of Ohio, was held at Columbus, October 20th, 21st and 22d, 1874.

Four hundred and thirty-one Lodges represented.

Four hundred and seventy-six on the roll.

M. . W. . Asa H. Battin, G. . M. ., presiding.

Eighteen Dispensations for new Lodges issued during the year.

The address of the Grand Master is a most excellent one; it has the ring of the Mason of the olden time.

The following will be read with interest:

On the 24th of June I attended a grand celebration of the fraternity at Wellsville, in Columbiana county, which has not been excelled by anything in Eastern Ohio. For some months previous, the anti-Masons in that vicinity had held high carnival, and freely boasted that the order in the village should be crushed out. Professed ministers of the Gospel had declaimed against it from the pulpit; lectures had been delivered by itinerant humbugs, in which its enormities were laid bare; and a feeling of bitterness against the fraternity was engendered and encouraged, which, it was hoped by our enemies, would result in the downfall of Wellsville Lodge. But, in the hour of the apparent triumph of our enemies in that vicinity, the brethren of Wellsville were equal to the emergency. They quietly arranged for a grand display on that occasion; and, when the memorable day arrived, their success exceeded their most sanguine expectations.

* * * * *

The procession was one of the finest I have ever seen, and the town was too small to hold the people. Over eight thousand people gathered around the speaker's stand, and listened to an able and eloquent address delivered by our worthy Bro. Rev. W. B. Watkins, of Pittsburg; and since that day not the sound of an anti-Mason has been heard in Wellsville, "or the region around about."

Another extract:

During the early portion of the present year a wave of popular excitement swept over the State, generally known as the "Crusade," directed against the traffic in and use of intoxicating liquors. Many of our members took an active part in the movement, while others saw fit to oppose it. The excitement ran very high for a time, and it would have been

strange if its influence had not been felt by our Lodges. I was solicited by many of our brethren to define the duties of Lodges in the crisis which seemed to be impending, and I gave the matter serious consideration.

* * * * *

Believing that the excitement, like all other great excitements, would soon pass by, and that the best remedy to prevent serious results in the (then) great emergency, would be to prevent our Lodges from entering into any entangling alliances with any and every society or organization for the promotion of moral reform, I issued and have sent to each subordinate Lodge within our jurisdiction a circular letter, (a copy of which is herewith submitted,) which I have reason to believe greatly assisted in allaying the excitement which prevailed among the brethren, and prevented rash action upon the part of some Lodges, which would have resulted in confusion among the workmen. The letter contains my own sentiments, plainly expressed, and I have seen nothing in the events that have since transpired to change my views as therein set forth.

From the "Circular Letter," we copy:

Drunkenness is a crime, not only against the precepts and rules of our order, but against the laws of God and municipal authorities. In all ages of the world it has been regarded as an evil of the first magnitude; and the labors for its suppression have occupied the most earnest efforts of all moral and religious associations. In these efforts our order has taken a conspicuous part, not, however, in public demonstrations, but within the recesses of our Lodge-rooms, and by means of the fraternal bond which unites us into a society of brothers, have we endeavored to inculcate correct principles, and to guide the steps of our brethren from the path of danger.

As in days past, so should it be now. If we see a brother in danger of falling a victim to the curse, we should visit him as brethren; reason with him in kindness; point out to him the path of duty as well as that of danger; endeavor by all our powers of persuasion to induce him to forsake his ways and return to the path of rectitude. And, above all, should our *example* be such that any man might be proud to follow it. We cannot be too guarded in this particular. Example is greater than precept, and the lives of our brethren, should be such that reproach can never be cast upon them. We should, indeed, seek rather by both precept and example to preserve our brethren in the paths of rectitude, than to permit, in the slightest degree, their feet to wander in the path of danger.

While urging the members of our fraternity to vigilance in maintaining the principles and character of the order by correct deportment and pure lives, I urge upon you the necessity of a liberal exercise of Masonic charity toward each other. No man is perfect. Perfection on earth has never been attained; it certainly will not be in our day. You may, and will, differ in your views upon every great moral or political question which agitates the minds of the people; and even while agreeing upon the *object* to be attained, you will differ as to the *means* by which it shall be accomplished. It is your right to so differ. Who has set one man up to

be the judge of another's motives? While as men and citizens we exercise our inherent rights of free thought and free action upon all the questions of the day, let us, as an order—as Lodges—refrain from all entangling alliances with any and every society, organization, and specific method of producing reformation. As Lodges, it is unwise, in my opinion, to pledge by resolution or otherwise, our support and influence to any particular organization having for its object the suppression of evil; but rather by our action should we endeavor to instill into the minds of our members correct principles, and by example inspire them to correct deportment, that others, seeing their good works, may be induced to follow their example.

* * * * *

And rest assured, that while we adhere to the principles of the order, there will be no necessity for defining, by elaborate resolutions, the position of the fraternity upon any question which claims a portion of the attention of the public.

Them's our sentiments; let the work be done in the Lodge-room, and *by example*, not by resolutions for the public.

The following from a report of the Committee on Masonic Jurisprudence was adopted :

1. They have carefully considered the resolution offered by M. W. Bro. M. D. Brock, Past Dep. G. Master, requesting the M. W. G. Master to open a correspondence with the several Grand Lodges of the United States, for the purpose of arranging a meeting of delegates, to adopt a uniform Ritual, and recommend that the subject be indefinitely postponed; for the reason, that Masonry has a universal language which cannot be changed by Rituals; and for the further reason that the mere form of words in which instruction in the art of Masonry is given to the Neophyte is of no importance whatever, so that it be sufficiently explicit to convey the information desired; and, hence, uniformity in this regard is neither important nor possible.

2. The place of residence of a petitioner is, if a married man, in that place where his wife and family reside.

In the body of the proceedings, under the head, "Foreign Correspondence," we find that "Bro. John D. Caldwell, from a Standing Committee, submitted a report which was ordered printed, (see Appendix,)" and further, that, on motion, the Secretary was authorized to have two thousand copies printed. On reference to the Appendix, we could find no Report on Foreign Correspondence, but, instead thereof, a very readable paper of 64 pages, which may be termed a general medley—quotations from the classics, and newspaper articles; extracts from addresses, letters and telegrams; statistical tables, and comments interwoven

with a quaintness and originality which may be termed *Caldwellian*.

We are told who was "Brother Jonathan," and something about Brother Jonathan No. 2—that the establishment of a Grand Lodge in 1717 is somewhat problematical; how Pennsylvania came to be styled the Keystone State; that Ohio, from being the thirteenth in point of population in 1802, is the third in 1870, and will take the lead next time.

The document is very interesting, but there is no Foreign Correspondence.

M. W. Asa H. Battin, of Steubenville, Grand Master; and R. W. John D. Caldwell, of Cincinnati, Grand Secretary, were each re-elected.

Bro. Caldwell is also Chairman of the Foreign Correspondence Committee.

Since sending the foregoing to the press, we have received a pamphlet emanating from the Grand Lodge of Ohio, headed, "1776 New Day—New Duty 1876," devoted to the negro question. We will notice it more fully in the Addenda.

PENNSYLVANIA, 1874.

We have the "Abstract of the Proceedings of the Grand Lodge of Pennsylvania" during the year 1874.

The Annual Communication was held at Philadelphia, December 28th.

"Brother Alfred R. Potter, Right Worshipful Grand Master, in the chair."

Three hundred and fifty-seven active Lodges in the jurisdiction.

Five hundred and twenty-five on the roll.

The Grand Master gives us the status of the Grand Lodge on one question. We quote:

I can see no good reason why the outside world should be made acquainted with any part of our work; it is an innovation of recent years, and a violation of the rules, regulations and edicts of the Grand Lodge, which every one admitted to the rights and privileges of Masonry, in a duly constituted and lawfully warranted Lodge, has voluntarily bound himself to obey.

Such violation has led to the making of many books and the introduc-

tion of lecturers, mere adventurers, who affect to dispense light and knowledge—benefiting the profane more than the craft, and whose whole animus is of a mercenary character. Brethren, shun them. What you cannot learn in a well-officered Lodge of intelligent Masons they cannot teach you. I am glad to say that in some of the districts under the jurisdiction of this Grand Lodge, the District Deputy Grand Masters have set their faces against such innovations and practices, and prohibited the Lodges holding fraternal intercourse with these traveling “book-masons.” Complaints have been made to me in our own city, calling my attention to the fraud attempted to be perpetrated on the craft, ostensibly for the purpose of enlightenment, but in reality to sell books, relics, etc. I trust, brethren, such things will not be tolerated. Let us keep up to the ancient customs, usages and landmarks of our fraternity.

Bro. E. Coppee Mitchell, presented a Report on Foreign Correspondence, comprising a review of the proceedings of forty-six Grand Lodges, those of Minnesota for 1874 included.

Under the head of Alabama, he says :

It is an undoubted prerogative of the office of Grand Master that he may make a Mason “at sight;” though it is a conservative principle of Masonic law that this prerogative should be exercised with great caution and only under imperative circumstances.

Under the head of District of Columbia, he defines the status of an “E. . A. .” in his State :

As the law stands now, (certainly in this jurisdiction,) an E. . A. . pays dues, has his place in the Lodge ceremonies, public and private, as arranged in authorized forms; he may be tried on charges, punished and expelled. Why, then, is he not a member of the Lodge? His lack of advancement may keep him from participating in certain privileges and franchises which are reserved to those of higher degrees, but, if he stand clear on the books of the Lodge, and be without reproach, what good reason can there be why he should not be allowed to resign and get his demit according to his degree? We can see none.

Under the head of Indiana, on the temperance question, we find :

If it is wrong to sell liquor, is it wrong to buy it or drink it? Certainly to stop one, would effectually put an end to the other, if it could be done. Selling cannot be done unless there be a buyer; it is an act in which *two* must take part, and if wrong for one it is wrong for both. That it is wrong to use strong drink *to excess* is clearly the teachings of the Ancient Charges. Temperance is one of the cardinal virtues. But where is it taught that total-abstinence is enjoined by Freemasonry? A regulation forbidding the craft to use strong drink at all and punishing those who do so, would make no distinction between a temperate man and an habitual

drunkard; yet one may be a worthy member of society and the other a curse and disgrace. An objection similar in principle may be made to a regulation totally prohibiting men from selling intoxicating liquor. No distinction is preserved between one who pursues such a calling in an orderly and respectable manner without violating law or good order, as an inn-keeper or restaurateur, and one who keeps a disreputable and disorderly house, and thus brings shame on all connected with him. No doubt the vice of drunkenness is very prevalent, and calls loudly on all good men to join in an effort to reform: but that cannot be a sufficient reason for importing into Freemasonry an entirely novel feature, which it never before possessed, and turning a Masonic Lodge into a Total Abstinence Society.

Under the head of Mississippi, he says:

Before a profane is admitted into the Lodge and becomes a brother investigation and objection are in order. After he has been admitted, he should not be deprived of his rights (among them the right of advancement,) except for sufficient cause. When an apprentice has been received and served a lawful time as such, he ought to be advanced, unless upon reasons satisfactory to the Lodge. That is our rule in Pennsylvania.

In his conclusion, he says:

The favor of the Grand Master in appointing us to this duty has entitled us to become candidates for membership in the Mutual Admiration Society. For this honor, we profess to have one important qualification; we are capable of appreciating and admiring the elegant productions appended to the Grand Lodge proceedings of so many jurisdictions. Where there is so much which deserves to be admired, and the admiration is hearty and sincere, it is an association to be proud of.

Bro. Mitchell can have our vote, if he will procure for us a copy of the Proceedings of the Grand Lodge of Pennsylvania, for 1873. It is the only one missing from our files since 1846. Or won't somebody send it to us for love, money or exchange?

"Bro. Alfred R. Potter, Right Worshipful Grand Master;" and

"Bro. John Thomson, Right Worshipful Grand Secretary," each of Philadelphia, were re-elected.

Bro. E. Coppee Mitchell, of Philadelphia, re-appointed Chairman of Foreign Correspondence Committee.

TENNESSEE, 1874.

The Sixty-first Annual Communication of the Grand Lodge of Tennessee, was held at Nashville, November 9th, 10th, 11th and 12th, 1874.

Three hundred and forty-nine Lodges represented.

Four hundred and sixty-four on the roll.

M. . W. . James D. Richardson, G. . M. ., presiding.

Six Dispensations for new Lodges issued during the year.

The Grand Master announced the death of Samuel McManus, who was Grand Master in 1838 and 1839. A Lodge of Sorrow in his memory was held during the session.

The address of the Grand Master was of local interest, relating to his official acts.

We notice that the Grand Lodge adopted the report of the Committee on Rules of Order. The report embraced forty-three rules. If we were to express an opinion, we should say that there are *too many* of them.

The Committee on Masonic Jurisprudence submitted a revision of the Edicts of the Grand Lodge. We select:

5. This Grand Lodge freely concedes to Lodges in States adjoining ours the privilege of receiving and initiating citizens of Tennessee, whose residences shall be nearer such Lodge than to any Lodge in Tennessee: provided such Lodges are chartered by a Grand Lodge with which we are in correspondence; provided, also, the same privileges are extended to the Lodges of this State by said jurisdiction.

9. Lodges may issue to the widows and orphans of deceased members who were in good standing, certificates, with the seal of the Lodge attached.

15. Lodges shall not ask for aid outside their jurisdiction without the consent of the Grand Master.

18. No Lodge hereafter created, either by Dispensation or Charter, shall bear the name of any living person.

21. The W. . Master, Senior or Junior Warden, are required to deliver one of the three lectures at least once in each month in open Lodge, and show by their minutes by whom and at what time delivered.

46. That the despicable habit of tattling and slandering is unworthy any man or Mason; and that in every case of well-attested slander the calumniator be immediately expelled from all the benefits of Masonry.

Transactions of local interest.

No Report on Foreign Correspondence.

M. . W. . A. J. Wheeler, of Memphis, was elected Grand Master; and

R. . W. . John Frizzell, of Nashville, re-elected Grand Secretary.

TEXAS, 1875.

The Thirty-ninth Annual Communication of the Grand Lodge of Texas, was held at Houston, June 2d, 3d, 4th, 5th and 7th, 1875.

On Sunday evening, June 6th, a "Grand Lodge of Sorrow," was held in memory of P. G. M. Peter W. Gray, and 325 others, the "fraternal dead of 1874."

One hundred and fifty-three Lodges represented.

Four hundred and forty-three on the roll.

M. W. Thomas R. Bonner, G. M., presiding.

Twenty Dispensations for new Lodges issued during the year—thirteen by the Grand Master, and seven by the Deputy.

The Grand Master reports a peculiar case :

R. W. A. J. Rose, D. D. G. M. Eleventh District, advised me that he was informed that the W. M. of Little River Academy Lodge denied the divine authenticity of the Bible, and asked me what should be done in the event his information proved true. I directed him to make due and full investigation, and if he found the fact to exist as stated, to suspend the W. M. from the performance of his duties, and place the Lodge in charge of the Senior Warden. Bro. Rose performed this delicate task, and from the lips of the W. M. himself, found the statement to be correct, and the instructions which I gave were fully carried out. * * * To my mind, there is a total repugnance in requiring a candidate to declare his belief in the divine authenticity of the Bible, and then be at once ushered into the presence of a Worshipful Master who denies this indispensable prerequisite, and receive the degrees from him. There is no intention on the part of the Grand Lodge to inculcate sectarianism; on the contrary, Masonry openly disclaims any purpose to interfere with the religious opinions of its votaries; still, our institution is so intimately connected and interwoven with the Bible itself, and that great Book of Books is so universally acknowledged by the civilized world as the revealed will of God, that no man, in this country, at least, should ever be made a Mason who repudiates it, much less should he be permitted to preside over a Lodge.

The Indian—who knows nothing of the Bible, and nothing of God, save as he sees Him in the rolling sun, the changing moon or the twinkling stars—the Mahomedan and the Hindoo, may all make good Masons in their respective localities; but in Texas we seek no Masonic fellowship with any man who denies a belief in the divine authenticity of that Book which we take as the rule and guide for our faith and practice, nor with him who repudiates that God, in whom we are early taught, as Masons, to put our trust.

We do not believe that a Lodge, Grand or subordinate, has any business to legislate upon that question. It is the province of each member of a Lodge to act by the use of the ballot.

Masonry *is not*, nor does it profess to be, a Christian institution. The Bible is placed upon our altars simply because it is generally regarded as containing the will of the Creator; and no questions should ever be asked of the candidate relative to his opinions concerning it. The moment that such a test is introduced that moment the universality of Masonry is destroyed.

Are Hebrews debarred initiation in Texas?

In the following we concur with the Grand Master :

In this connection, I will mention the prevalence of a custom in some of our Lodges of performing our burial service at the grave of a brother weeks after his interment. Although a brother may request Masonic burial, it frequently occurs that the Lodge is not called together for this purpose, but arrangements are made for the ceremony to take place at some future day, when a large audience can be obtained, a funeral sermon preached, and a great display be made. I know not what impression this may make upon those outside of our order, but to go to the grave of a brother weeks or months after his interment, and perform our burial service over his covered grave, has always impressed me as a perversion of one of our most sacred and solemn ceremonies, especially when the ceremony might have been performed at the time of his burial.

As an evidence of the sensitiveness of our Southern brethren, we present a brief notice of a circumstance reported by the Grand Master :

In compliance with a request for aid for the destitute Masons of Kansas, G. . M. . Bonner "issued a circular letter to all our Lodges." Sometime after "I was informed," that funds had been contributed by a Lodge, but the Lodge having some information that a *negro* Lodge was at work in Austin, claiming existence by virtue of a charter from the Grand Lodge of Kansas, the donation was withheld, until the truth could be ascertained.

If such feeling is exhibited on mere rumor, what would be the result, if any of those Lodges *should be recognized* by a Grand Lodge?

The Committee on Appeals and Grievances had a large number of cases.

The Report on Foreign Correspondence, embracing a review

of the proceedings of forty-three Grand Lodges—those of Minnesota, for 1874, included—was presented by Bro. M. F. Mott.

Commenting on our report of 1874, he says :

Would it not be well for Chairmen of Foreign Correspondence Committees to indicate to the Grand Masters of the different States what subjects should be treated in the annual addresses, and how they should be treated? By this means a vast amount of printing might be saved, and the finances of the various Grand Lodges left in a better condition than some of them are at present.

Verily, we think it would ; particularly in a case where the address is devoted to isms outside of Masonry.

Under the head of Virginia, he says :

We do not think that the intention, in the formation of these committees, was to make them anything more than reporters of the acts of the various Grand bodies of the world ; certainly, they are not to be the judges of the correctness of decisions of Grand Masters, supported by the assent of the Grand Lodges.

Not judges, but it is a part of their duty, or at all events, their privilege to give their opinion on any matter found in the proceedings under notice. Grand Masters are not infallible, nor yet are Grand Lodges.

Most of the reporters have more experience and are better informed as to the laws, customs and usages of the fraternity, than are the average Grand Masters.

Grand Lodges generally adopt the recommendations and decisions of their Grand Master, because of the prevalent idea of sustaining him, but so soon as he is out of office the resolutions are repealed or action reversed.

M. . W. . Joseph D. Sayers, of Bastrop, was elected Grand Master ; and

R. . W. . George H. Bringhurst, of Houston, re-elected Grand Secretary.

Bro. E. H. Cushing, of Houston, resumes the Chairmanship of the Foreign Correspondence Committee.

UTAH, 1874.

The Third Annual Communication of the Grand Lodge of Utah, was held at Salt Lake City, November 10th, 11th and 12th, 1874.

Five Lodges on the roll, and each represented.

M. . W. . Louis Cohn, G. . M. ., presiding.

One Dispensation for a new Lodge issued during the year.

The Grand Master made some very practical suggestions in his address.

Remarking upon the relief afforded the Louisiana sufferers, he says :

I do not mean to hoard it up, for the purpose of amassing great wealth like a private enterprise or a firm; but every Lodge in this jurisdiction ought to be in a financial condition which would enable it at any time to respond to any emergent call for charity; and this Grand Lodge should also manage its finances, when it grows older and stronger, that it may have a few hundred dollars, at least, in the treasury for charitable purposes.

The great German poet said :

"To gold still tends,
On gold depends
All, all!"

How proud were those Grand Lodges who could come to the relief of the destitute brethren of Chicago when the great fire was still raging; and yet I have often heard "chronic grumblers" remark, that the accumulation of funds in a Masonic Lodge tends to divert the mind from the true spirit of Masonry.

As soon as a Lodge has a few hundred dollars in the treasury, we have these "grumblers" advocating the reduction of dues to a nominal sum, and the ignorant go so far as to advocate its total abolishment. Should this Grand Lodge report a surplus at any time, we should probably soon hear the cry, "reduce the Grand Lodge dues."

Arguments like these should be frowned down; and the advocates of such silly talk deserve to be rebuked.

It is all very well to preach charity to our candidates; all very well to show the world that the main round in the Masonic ladder is named charity; but practically, charity does not consist of high-flown speeches. It is of more solid substance. Merely unfurling our banner to the breeze, with the empty word "charity" emblazoned thereon, will not sustain our claim that we are a charitable institution. We must demonstrate by practical acts that we practice what we preach.

These are the reasons why I want Lodges to accumulate funds. We should always be prepared for any emergency to alleviate distress, and it can only be done by the economical management of Lodge funds.

* * * * *

It is also your duty never to lose sight of the great pillar which upholds the whole fabric of our beloved order. Never forget that the weary and destitute traveler has a claim upon you. The sick must be cared for, the needy widow must never appeal to you in vain, and the helpless orphan should receive your fostering care and attention.

"Grief blights each prospect here below,
 So much of want and woe appears;
 Then share thy blessings bounteous flow,
 And kindle peace, and raptures glow,
 In eyes that reddened are with tears.

"Where'er in sickness or distress,
 A soul on bed of torture lies,
 Draw nigh with soothing tenderness,
 But ne'er to thy left hand confess
 The balm which thy right hand applies.

"The claims of brotherhood fulfill,
 By helping all who help implore,
 Illume the darksome clouds of ill;
 The hearts bowed down uplift thou still;
 And champion the oppressed and poor."

Under the head of Too Much Masonry, he says :

I am sensible of the fact, that in treading upon this path I am liable to find myself in a dangerous conflict of fierce antagonism. But the address of a Grand Master, like everything else in Masonry, should be for a good purpose, and not for the sake of relieving himself of a strain of pent up oratorical eloquence.

* * * * *

The morbid desire of the young Mason for more mystery, and not for "more light," leads him ever onward until the multitude of degrees, G. . and P. . W. ., leads him to think that Masonry only consists of these Lodge ceremonies and nothing else, and it causes him to lose sight of the noble and simple teachings of the three first degrees, and the true aim of Masonry is thereby lost to him. Standing on his lofty pinnacle, the young Knight Templar, of two or three months' standing, considers himself a *very high* Mason indeed, and the Blue Lodge is totally ignored, or looked upon as something only fit for the *lower* ranks of the order. Secretaries are apt to find such brethren cross and crabbed, when they endeavor to collect dues.

Belonging to so many organizations, the payment of dues becomes burdensome to them, and if possible they contrive to get their demit from the Blue Lodge, and I have good reasons for believing that some of the brethren belonging to the higher organizations, are not contributing members in the Blue Lodges.

I remember, when we had no Chapter, Commandery or Scottish Rites in this city, the Lodges were always well attended, the members well posted in the rituals, and the officers, proud of their positions in the Lodge, vied with each other in the accuracy of the work. I am constrained to say, that such is not the case now. Masons occupying the highest offices in the Chapter and Commandery, can scarcely assist in the conferring of a degree in the Blue Lodge, when called upon. All this I attribute to *too*

much Masonry, and in the dim future I can see greater danger springing from this, than from all the assailants against Freemasonry.

* * * * * * * * *

Bear in mind that Blue Lodge Masonry is the root of all; weaken it, and the Masonic structure will become top-heavy and crumble to pieces. I conjure you to attend the Blue Lodges of which you are members, and take an active part in their workings, and do not leave the whole of it to the Master, Secretary, and one or two other members.

The Grand Secretary has adopted an excellent plan relative to the seals of subordinate Lodges, he says :

I procured a nice case with a glass door, wherein the wax impressions are fastened. Besides its usefulness, the case is an ornament on the wall in the Grand Secretary's office.

Why cannot, in this respect, Minnesota pattern after her young sister? A moment's thought will satisfy any brother of the advantages connected with having a copy of each Lodge seal on file in the office of the Grand Secretary. The wonder is that it has not long since been required.

We like that Grand Secretary, way off yonder among the Mormons—shake—he has an independent way of speaking right out square, and hits the nail—pop, every time.

In order to increase the Library fund, the Grand Lodge has started right—laid the foundation for a library in the beginning. A price was put upon the proceedings, under the impression that the brethren would, in that way, be willing to contribute to the fund. Seventeen! were sold. He says, “The wearing of a massive and expensive badge, is the height of their Masonic ambition, and ‘fills their bill.’ Well, this is a strange and curious world!”

With but five Lodges and three hundred and twenty members in the jurisdiction, the Masonic Board of Relief disbursed in charity, from October 15, 1873, to October 15, 1874, \$883.29.

Where can such another record be found?

The following resolution was adopted :

Resolved, That the settlement of matters of business between Masons is no part of the work of a Masonic Lodge, and that the collection of debts contracted in the regular course of business should be settled between the parties thereto, or in the places provided by Government for such purposes, except in cases of fraud, which, when proven, shall subject the guilty brother to Masonic discipline.

A Report on Foreign Correspondence, embracing a review of the proceedings of forty-four Grand Lodges—those of Minnesota for 1874 included—was presented by the Grand Secretary, Bro. Diehl.

He picks out the flowery words, and, not finding enough of them in the English, makes up the deficiency with German.

We must hold up a little in our commendation of Bro. Diehl, if he goes back on the “Old Regulations.” That to be eligible to the office of Master, the brother must have served as Warden, was the *old law*. “Bro. Anderson” but recorded the law—did not make it. But he says :

The fundamental principle of Masonry will stand even if these “Old Regulations” of the eighteenth century are reduced some, and suited to the demands of the nineteenth century. Masonry is a “progressive science,” and we live in a progressive age, and we either have to go with the age or stand still, which, according to the laws of nature is retrogression, and, be it known, we want none of that for our part.

Better that any number of Lodges “lay dormant for twelve months, and perhaps go the way of all flesh,” rather than innovations.

Relative to Lodges working in the German language, he says, under the head of Maine :

The original language of Masonry are its symbols, signs, etc. ; its motto Humanity ; its extent, the whole globe ; and it matters but very little in what language our teachings are spoken, if they are practiced, and the laws of the Grand Lodge obeyed. There are few Masons we think more of than Bro. Brown, but in this instance he is wrong, and is showing a little too much nativeism. This “when you are among the Romans do as the Romans do,” is just what Brigham Young tells the Gentiles in Utah Territory, and accordingly demands of us to believe in his revelations and practice polygamy. Do we obey? Not much ! And for our disobeying we are called intruders, hirelings, carpet-baggers and “sich like.” It is a good thing for the thousands of foreign-born Masons in this Republic, that but few distinguished Masons coincide with Bro. Brown, and, so far as we know, no Grand Lodge does, under whose geographical boundaries the German element predominates, and in every such State do we see the German Lodges in a healthy and flourishing condition. The German in his character is a cosmopolitan, and, while he loves his fatherland and his mother tongue, is no less a law-abiding and true citizen in the country of his adoption.

“There is the German’s fatherland,
 Where oaths are sworn but by the hand,
 Where faith and truth beam in the eyes,
 And in the heart affection lies,
 Be this the land,
 Brave German, this thy fatherland !”

Need we say more, Bro. D., and don’t you think yourself that anybody who claims such a country his fatherland, is apt to make a good and true Mason, no matter whether he spells the name of the great “I AM” with a “d or tt?” Beg pardon, Bro. D., the subject made our Teutonic blood run a little quicker, but perhaps you know something about that from experience

In his comments on Minnesota, he says :

The address of the Grand Master is an excellent document, and in addition to many matters of importance in his own jurisdiction, contains topics worthy of the earnest attention of the craft at large.

He has discovered one of our weak points—says that we are “always good-humored.”

After mature reflection, we have arrived at the conclusion that Bro. Christopher Diehl, Secretary of Mount Moriah Lodge, No. 2, Grand Secretary, Grand Librarian, Chairman of divers committees, and of the Foreign Correspondence Committee of the Grand Lodge of Utah, is entitled to full membership in the M. A. S.

M. . W. . Charles W. Bennett, was elected Grand Master ; and

R. . W. . Christopher Diehl re-elected Grand Secretary ; each of Salt Lake City.

VERMONT, 1874.

An Annual Communication of the Grand Lodge of Vermont, was held at Burlington, June 10th and 11th, 1874.

Ninety-one Lodges represented.

One hundred on the roll.

M. . W. . Park Davis, G. . M. ., presiding.

We present from the decisions reported by the Grand Master, as follows :

1. In case of a Masonic trial, the wife of the accused should not be admitted as a witness, either for or against her husband.
2. The collection of an assessment upon the members, voted by the

Lodge, cannot be enforced under the penalty of indefinite suspension. It is only for the non-payment of annual dues that that penalty can be inflicted.

3. A subscription, for any purpose connected with the Lodge, cannot be collected as dues. Nor is a member liable to suspension for not paying the same.

12. A Masonic hall, which has been dedicated as such, should not be leased for any purpose that is not a Masonic one.

A committee was appointed, with the venerable Bro. Hollenbeck at the head, to prepare for publication the proceedings of the Grand Lodge, from its organization to 1846.

The following resolution was rejected :

Resolved, That charity being one of the principal tenets of our order, the relief of distressed brethren, their widows and orphans are incumbent upon the Lodge of which he is or was a member. If a brother, his widow or orphan are, when in distress, relieved pecuniarily by a Lodge in whose jurisdiction he or they may be temporarily sojourning, the last-named Lodge should be reimbursed therefor by the Lodge of which he is or was a member.

An amendment to a By-Law was adopted. The By-Law now reads—will our Grand Lodge do likewise?

No brother, after having taken his seat as a member, shall be permitted to leave without asking for and obtaining permission by vote of the Grand Lodge, except in cases of necessary temporary absence during each session, which may be granted by the Worshipful Master at his will or pleasure.

The Report on Foreign Correspondence, containing a review of the proceedings of thirty-eight Grand Lodges, was presented by Bro. Henry Clark. The proceedings of Minnesota receive a *very* brief notice, and the printer made sad havoc even of that.

Bro. Clark makes a good report, confining himself to extracts, or a synopsis of the proceedings noticed; indulges in but very few comments.

M. . W. . Nathan Bowman, of St. Johnsbury, was elected Grand Master; and

R. . W. . Henry Clark, of Rutland, re-elected Grand Secretary.

VIRGINIA, 1874.

An Annual Communication of the Grand Lodge of Virginia, was held at Richmond, December 14th, 15th and 16th, 1874.

One hundred and forty-two Lodges represented.

Two hundred and thirty-three on the roll.

M. : W. : William H. Lambert, G. : M. : , presiding.

Sixteen Dispensations for new Lodges issued during the year.

We note the following decision :

1st. That it is contrary to Masonic law and usage to require a Master Mason to be proficient in the third degree before he can be received into membership in a Lodge; consequently the enactment of a By-Law to that effect would be improper.

The address is just such a one as would be expected to emanate from "Old Virginny," replete with Masonic sentiment.

In the report of Committee on Masonic Jurisprudence, we find :

3. That a Lodge has not a right to impose fines upon its members for failing to attend a funeral, though summoned to do so.

5. That it is inexpedient that the Grand Lodge should pay any portion of the expenses of representatives of subordinate Lodges in traveling to, or while attending on its Annual Communications.

Transactions of local interest.

The Report on Foreign Correspondence is again from the pen of Bro. B. R. Wellford, Jr. The report embraces a critical review of the proceedings of forty-one Grand Lodges—those of Minnesota included—presented in the *suave* style which is characteristic of Virginia Masons.

Bro. Wellford is the only one of the "reportorial corps" that we have discovered, who takes exception to the proposition "that in the burial of a deceased brother by a Masonic Lodge, or in the performance of other Masonic labor in public, the control by the Lodge must be absolute, and that while the Lodge is exercising that control, no non-Masonic organization shall be permitted to participate." He quotes the foregoing extract from the proceedings of the Grand Lodge of the District of Columbia, and comments at length in support of his views. We cannot give the whole of his argument, but as we endeavor to give both sides a hearing on all questions that come under our notice, we present an extract or two :

We dissent very widely from much of the reasoning of the Grand Master and of the committee; and if the resolution of the Grand Lodge is to be strictly interpreted, we would enter our most solemn protest. If it means that the desire of no brother, expressed in view of his approaching death, for the privilege of Masonic burial, can be conceded by the fraternity with-

out subjecting all the burial ceremonies to the absolute control of the officiating Lodge—and we confess we think it difficult to put any other construction upon the language—it enunciates a principle which would forbid any man of ordinary human feelings, who had a wife, or daughter, or mother, or sister, from desiring such a privilege.

* * * * *

If organizations be excluded, individuals, if profanes, must also be excluded. It is assumed, as a premise, that the burial of a brother is Masonic labor, and that in such labor none but Masons in good standing can be permitted to assist. If this be limited only to the rites around the open grave, while such rites are being performed, none can controvert it, or ever have controverted it. But the obvious intent is to cover all the funeral ceremonies, from the house to the grave; the Lodge is to claim not merely precedence in the procession, but to the exclusion of profanes and other orders, the designation of pall-bearers; and when, on approaching the grave, the ranks are opened for the hearse, as soon as that passes, the Lodge is to close behind in inverse order, leaving in the rear the clergy, the mourning family, as well as all others following the corpse, until the body is deposited in the grave and all the Masonic labor so complete as to permit the retirement of the Lodge. Then, and not until then, according to the principle asserted, can the approach of widow, daughter, mother, sister, infant son, father or brother, or Christian minister, if either be a profane, be permitted, or if permitted, only permitted as Masons.

* * * * *

Suppose an excellent Masonic brother should die in office as the Presiding Officer of the Odd Fellows of his State. Can we decently claim that the Odd Fellows should surrender to us control of his funeral rites? Certainly not. But if we cannot, why should we refuse to his remains the dying request of an esteemed and lamented brother? No response can be given which does not begin and end with the false premise that our participation in the ceremonies is Masonic work in which no profane can participate.

* * * * *

Where Masonic bodies consent to appear as such in public places, where the public eye may see and the public ear may hear, the very act necessarily involves a waiver of all right to insist upon the sanctity and the exclusiveness of the Lodge-room. They must content themselves, then, with all limitations which public law and a due regard to the rights of the great public as such or any portion of the public, especially in interest, may impose, and those limitations, with impartial force, must control ours equally with other organizations.

It is a question, then, not of principle, but of expediency, what arrangements shall be made by us with other organizations; and that question is to be solved only upon an intelligent estimate in each case as it may present itself, of the obligations which the golden rule of morality may impose upon us and upon them. It is very right and very necessary for us from our Lodge-rooms, and from all the privileges of the order, to exclude all profanes; but to gather around an open grave, when a great

private, if it be not a public calamity, has commanded a presence, many of whom, debarred by sex or age from being of us, are staggering under a weight of woe which few of us can appreciate, with heart-strings wrapped around the corpse before us, and in such a presence to assert our exclusive right to pay the last tribute of affection, and to repel even such mourners with the assumption of superior claim—with a *Procul—procul oh profani*, is no less abhorrent to our feelings as men, than it is to the benign and beautiful charity which is the crown of our adorning as Masons.

There are several law questions in the report, which are treated elaborately. We have not the faculty of condensation, and extracts here and there would not be fair, and as we cannot give the whole, we must pass.

In his allusion to “Prince Hall Lodge,” he takes occasion to remark on the slave trade, and says :

And when independence had been achieved, and the Federal Constitution was framed, New England, with her undivided vote, defeated the earnest efforts of Virginia and North Carolina to suppress the traffic at once. When the patriotic resistance of the people of Massachusetts to the aggressions of Parliament had aroused the animosity of old England, and foreign mercenaries were sent across the water to crush out the rising spirit of liberty, it was not unnaturally deemed a wise stroke of policy to incite and stimulate domestic dissension by playing upon the passions and aspirations of the negro, and humiliating the pride of the refined and educated Republican leaders, by elevating to their level an inferior and alien race. History repeats itself, and our own recent experience enables us all readily to appreciate the spirit then manifested. Masonry, like the Church, is unhappily, in times of passion and excitement, not unfrequently prostituted to base ends. Thus it was that in 1775, an Army Lodge attached to a British regiment undertook to confer the degrees of Masonry upon Prince Hall and a few other negroes. In 1779, they applied to the Grand Lodge of Massachusetts for a warrant, which was promptly refused. In 1784, however, after the war had closed, when the people of the mother country were still smarting under the mortification of defeat in their effort to subjugate America, the Grand Lodge of England was, we fear, too glad to have the opportunity of perpetuating the original wrong of her Army Lodge, and invaded the jurisdiction of Massachusetts by granting to Prince Hall and others a warrant to work under the name of the African Lodge. From that bastard child, the unshapely offspring of malice and hate, has sprung all the brood of African Lodges among us. The evil which men do lives after them, and this Parthian arrow, sped with a fatal skill from the bow of our English Mother, still, after the lapse of a century, rankles in the vitals of her children.

We do not appreciate where the “invaded the jurisdiction of Massachusetts” comes in ; but we shall have something to say on

that question in the "Addenda," in noticing the proposed new departure by the Grand Lodge of Ohio.

M.·. W.·. William B. Taliaferro, of Gloucester C. H., was elected Grand Master; and

R.·. W.·. John Dove, of Richmond, re-elected Grand Secretary.

Bro. William B. Isaacs, also of Richmond, is Deputy Grand Secretary by authority of the Grand Lodge.

Bro. B. R. Wellford, of Richmond, Chairman Foreign Correspondence Committee.

WISCONSIN, 1875.

The Thirty-first Annual Communication of the Grand Lodge of Wisconsin, was held at Milwaukee, June 8th, 9th and 10th, 1875.

One hundred and seventy-six Lodges represented.

One hundred and ninety-seven on the roll.

M.·. W.·. Jedd P. C. Cottrill, G.·. M.·., presiding.

Four Dispensations for new Lodges issued during the year.

The Grand Master announced the death of P.·. G.·. M.·. Henry S. Baird. He died at Green Bay, April 30th, 1875, aged 75 years. Bro. Baird was born in Ireland; went to Green Bay in 1823; was made a Mason in 1824 or 1825, and from that time until his death, was an active Mason, and had held office in each of the Grand bodies of the State.

Among the decisions of the Grand Master, we note:

1. A Lodge in this jurisdiction cannot request a Lodge in Colorado (or elsewhere) to confer for it the E.·. A.·. degree upon one of its elected candidates who has removed there.

2. One Lodge cannot confer degrees *as a matter of favor* to another, upon the material of the latter.

9. When a petition for the degrees has been "abstracted," the first business and duty of the Lodge is to ascertain, if possible, and then discipline the abstractor; then they may proceed upon a duplicate of the original petition being furnished.

If we were to remark upon 1 and 2, we should express the opinion that it was running the jurisdictional question "into the ground." We *know* that it has been the custom in several jurisdictions, for nearly forty years past, for Lodges in one jurisdiction to request of a Lodge in another to confer degrees for it. We

have been present several scores of times in Lodges where the work was done "*as a matter of favor* to another, and upon the material of the latter." It is almost of nightly occurrence in New York. In either case, why not? Where is the *old law* forbidding either?

The Committee on Masonic Jurisprudence reported approvingly of all the decisions except 1 and 2.

The following resolution was adopted :

Ordered, That in case of any calamity happening to any community or communities, by pestilence, fire, or from any other cause, the M. W. Grand Master is hereby authorized to donate from the funds of the Grand Lodge, such sum or sums as he may deem adequate for the relief of distressed brethren in such community. *Provided*, that he shall not donate to exceed one thousand dollars, in any one year. He is hereby authorized to draw his warrant upon the Treasurer for amounts donated.

A Report on Foreign Correspondence, embracing a review of the proceedings of thirty-three Grand Lodges, was presented by Bro. Geo. D. Wilber, a new name in the M. A. S.

There are many passages in this report that we should be pleased to quote, but we have spun this out more than we intended already. Again the printer is after us with very sharp sticks, crying, "copy, copy!"—but just wait, Mr. Printer, until we get in two extracts.

Under the head of Virginia, he notices Bro. Wellford's comments on "Mixed Funerals," and says that he believes :

Whenever a Mason in good standing requests a Masonic burial of his remains, no matter how high his official or social station, or what his other fraternal relations may have been, it is incumbent on our fraternity to take *sole* charge of the obsequies, if at all. This, however, so far as our experience goes, does not preclude the participation of any person, except in the purely Masonic rites, in which all profanes, including other organizations as such, cannot, of course, take part. Furthermore, if it so happen that those most nearly related by family ties, should desire the kind offices of a clergyman, there is abundant time and opportunity during the intervals of our ceremonials, for his services at the house, or in church, without interfering with Masonic propriety. On the other hand, if a brother Mason, belonging to other organizations, request Masons to unite with these in a "mixed funeral" and ceremonial, this is a request to which Masons cannot accede. If other organizations choose to unite thus, that is their business, not ours; but the incongruity of such a mixture of elements, with no responsible head, each society having co-ordinate rights and powers, seems too manifest for serious consideration.

In no case do we think the wishes of the surviving relatives should be disregarded, even though a request for a Masonic burial has been made by a deceased brother during his life; and unless an express request had been made, either by the brother before his death, or by his family afterwards, we think Masons, as such, should not officiously assume to give him a Masonic burial; although they may proffer their services as friends and citizens, but not as Masons.

And the following from his conclusion, which savors somewhat of the M. A. S. :

Despite our ritual, Masonry has an internal growth, adapting itself to the wants of mankind; and it will ever keep pace with human progress, or become effete and obsolete. To make note of this growth from year to year, and repress all unwholesome tendencies, becomes the high duty of Masons. Committees on Foreign Correspondence step in to perform this labor of love to the Craft, not only without hope of fee or reward in many cases, but with the full expectation that their labors, if not viewed with contempt, will at least be unappreciated by many self-satisfied brethren. Nevertheless, it is our deliberate judgment, our own report apart, that more brain work is put into the reports on Foreign Correspondence, than into the whole of the proceedings of Grand Lodges besides; and we confess to a profound respect for brains.

A few Grand Lodges publish no reports on Foreign Correspondence; others publish partial reports only, and those grudgingly; while most take just pride in them, and do the square thing by their authors. In point of fact, those reports are fair indices of the general character of their respective Grand Lodges.

M. . W. . Jedd P. C. Cottrill, of Milwaukee, was re-elected Grand Master; and

R. . W. . John W. Woodhull, also of Milwaukee, elected Grand Secretary.

Bro. Oliver Libbey, of Green Bay, Chairman Foreign Correspondence Committee.

WASHINGTON TERRITORY, 1874.

The Seventeenth Annual Communication of the Grand Lodge of Washington, was held at Olympia, September 2d, 3d, 4th and 5th, 1874.

Sixteen Lodges represented.

Twenty on the roll.

M. . W. . D. C. H. Rothschild, G. . M. ., presiding.

Two Dispensations for new Lodges issued during the year.

The address of the Grand Master is a very good business paper, mainly devoted to local matters. He desires "that the fraternity 'wheresoever dispersed,' shall know that" the Masons of Washington "are true to the settlement made" with Oregon: "true to the spirit of Masonry, which commands an adjustment of differences; and that peace and harmony of the most fraternal character are now the relation between the Masons of the two jurisdictions."

Charges were preferred in Port Townsend Lodge, No. 6, against George B. Hansell—a resident in its jurisdiction, but a member of a Lodge in the District of Columbia—"of using profane, indecent and grossly offensive epithets against" the Grand Master and another brother. The Lodge found him guilty, and voted that he should be reprimanded. An appeal was taken to the Grand Lodge, by one of the slandered brethren, and the Grand Lodge declared that the Lodge "erred in not affixing the highest punishment," and proceeded to expel the said George B. Hansell.

We are reminded, on reading the above case, that a somewhat similar one occurred in Wisconsin. A Lodge in Iowa expelled a Mason who was a resident of its jurisdiction, but a member of a Lodge in Wisconsin. On appeal, the Grand Master of Wisconsin decided that it was not competent for the Grand Lodge to review the action of a Lodge in Iowa.

A man petitions a Lodge to be made a Mason, and is rejected: the Lodge claims eternal jurisdiction over him; no matter where he removes to, or how many years intervene, he must apply to the original Lodge if he retains his desire to be made a Mason. The issue is dollars and cents—the fee.

But, on the contrary, having accepted him and conferred the degrees, if he goes on a visit, or business calls him to another State, jurisdiction ceases. He may be tried or expelled, and it's all right; there is no dollars and cents at issue, only the character of a brother. If a Grand Lodge claims one's money, the party has a right to claim its protection as against the world.

The Grand Secretary congratulates the craft and himself that, for the first time in their history, the Grand Secretary has an "official habitation," and says:

We now welcome our brethren and friends to our office on the first floor, east end of Masonic Hall—the property of Olympia Lodge, No. 1—which, by whose marked and generous kindness, we occupy free from rent.

The following resolution was adopted by a rising vote :

Resolved, This Grand Lodge fraternally suggests to our sister Grand Lodge of Pennsylvania, that measures be instituted whereby a reunion of Masons, who shall attend the Centennial Exposition in 1876, may be had, and this Grand Lodge will co-operate with other Grand bodies in furtherance of this object.

Committees of Arrangement have been appointed by each, and the Grand Lodges of Oregon, Idaho and Washington propose to have a Masonic reunion on the “sea shore” during the coming summer. We suggest that we would not be averse to an invitation.

The following resolution was referred to the Committee on Masonic Jurisprudence :

Resolved, That the Committee on Foreign Correspondence is hereby instructed to publish in the Annual Proceedings of this Grand Lodge *only* the most important decisions and statistics of sister Grand Lodges, and that the publication of the comments of our Committee on the Proceedings of sister Grand Lodges, be hereafter dispensed with.

The committee reported three rules, and instructed the Foreign Correspondence Committee to be governed thereby. As prescribed by the committee, any ten-year-old school-boy could prepare a report—and all under the excuse of “curtailing the printing,” and yet the names of each member of the Lodges, including Entered Apprentices and Fellow Crafts, appear in the proceedings!

Bro. T. M. Reed, the chairman, obeys the instructions, but does so with “feelings of deep regret.”

M. W. James R. Hayden, of Olympia, was elected Grand Master; and

R. W. Thomas M. Reed, also of Olympia, was re-elected Grand Secretary.

WEST VIRGINIA, 1874.

The Tenth Annual Communication of the Grand Lodge of West Virginia, was held at Wheeling, November 10th and 11th, 1874.

Sixty Lodges represented.

Sixty-three on the roll.

M. W. Thomas H. Logan, G. M., presiding.

The Grand Master having served the Grand Lodge in official capacity since its organization, begged to be relieved from further service. His address presents the conclusions of long years of observation, and contains many passages worthy the attention of Masons in other jurisdictions. We quote:

The desire of candidates to be hurried through, and the undue zeal of officers to accomplish a large amount of work in a short time has been the cause of injury, both to the candidates and to the Lodge. It is better for all concerned that the work should be done deliberately, intelligently and within reasonable hours.

But work in the ritual is not the only business of a Lodge. Some brethren seem to think that when there are no degrees to be conferred it is not important that they should attend, and now and then we hear of Lodges being opened and immediately closed again, when it was ascertained that no candidates were in waiting. We are convinced that with proper effort on the part of the officers of the Lodge such meetings could be made attractive and profitable.

* * * * *

However advanced our rank in Masonry, we are still rough ashlers, and our progress toward perfection can only be secured by the patient and persevering application in our daily life of the tenets and cardinal virtues of our profession. The Lodge meeting affords not only an opportunity to study these principles, but also to exemplify them. For instance, Friendship, or, as we call it, "Brotherly love,"

"Is no plant of hasty growth.
Though planted in Esteem's deep, fixed soil,
The gradual culture of kind intercourse
Must bring it to perfection."

Shakspeare must have had in mind what I would call a model Lodge when he wrote,

"In companions
That do converse and waste the time together,
Whose souls do bear an equal yoke of Love,
There must be needs a like proportion
Of lineaments, of manners, and of spirit.
* * * * * And blest are those
Whose blood and judgment are so well commingled
That they are not a pipe for Fortune's finger
To sound what stop she please. Give me that man
That is not passion's slave, and I will wear him
In my heart's core; aye, in my heart of hearts,
As I do thee."

* * * * *

There is nothing in its principles or ritual to feed a pride of birth, the

pomp of royalty, the power of wealth, or the fire of a selfish ambition. Upon its tessellated pavement the king and the peasant are equals; so the learned and the unlearned, the rich and the poor, and all alike are free.

Thus it is that its membership has in all times consisted largely of those who have sought its mysteries not for selfish purposes, but to qualify themselves more fully for virtuous living and benevolent deeds.

The fact that Freemasonry thus selects its material has been used as an argument against it by some who persist in applying it to the principles which belong rather to religious organizations, and by virtue of which such organizations feel themselves called upon to seek out and save the depraved and fallen. But Freemasonry is not a religious society, nor primarily a reformatory institution, and cannot be made such without doing violence to its principles and purposes. Its objects can only be accomplished by "good men and true." To introduce others would be as destructive to all the interests involved as it would be to place delicate, complicated and costly machinery in the hands of unskillful and unprincipled workmen.

While Freemasonry thus selects its representatives, it does not absolve them from their full responsibility as members of society. On the contrary, the discipline of the Lodge qualifies them the more completely for the exhibition of a liberal charity and far-reaching sympathy.

The District Deputies report harmony prevailing in their respective districts, and the craft in a flourishing condition in the jurisdiction.

The following was adopted:

1. *Resolved*, That the sum of \$150.00 be annually set apart out of the funds of this Grand Lodge for the purpose of aiding in the education of the orphans or children of Master Masons within this jurisdiction.
2. *Resolved*, That it shall be the duty of the Grand Master to appoint annually a committee consisting of five Past Masters, who shall be charged with the special duty of seeing that said sum of money appropriated as aforesaid, shall be judiciously expended for the purpose set forth in the preceding resolution.

The transactions were of the usual routine in Grand Lodges.

No Report on Foreign Correspondence.

M.: W.: Robert White, of Romney, was elected Grand Master; and

R.: W.: Odell S. Long, of Wheeling, re-elected Grand Secretary.

A D D E N D A .

We have received, but too late to insert in alphabetical order, the proceedings of the Grand Lodge of

IdahoDecember, 1874. | Nova ScotiaJune, 1875.

The proceedings of the Grand Lodges of British Columbia and Indian Territory have not been printed, so we have been informed.

Nebraska and Oregon each meet in June. The Secretaries of each are usually very prompt, and under ordinary circumstances the proceedings should have been received. By way of parenthesis, we remark that to-day; (Dec. 31, 1874,) we received the proceedings had at the last Communication of the Grand Lodge of Utah, November 9th and 10th, 1875—a pamphlet of 150 pages.

Illinois meets in October; their proceedings are voluminous, and there has scarcely been time to print and distribute.

Quebec does not furnish us with her proceedings, or has not, since the first.

Rhode Island for 1874 was printed, but Minnesota is left in the dark. Some other jurisdictions are more favored.

Bro. Smythe, of South Carolina—the Grand Secretary died during the year—wrote us that, according to our request, he had mailed a copy of their proceedings for 1874, but it has not been received, much to our regret, as it makes a break in our files.

IDAHO, 1874.

The Seventh Annual Communication of the Grand Lodge of Idaho, was held at Boise City, December 14th, 15th and 16th, 1874.

Eight Lodges represented.

Nine on the roll.

M.·. W.·. John Kennaly, G.·. M.·., presiding.

The Grand Master announced the decease of Geo. H. Coe, who was the first Grand Master of Idaho.

The Grand Master decided that under the Constitution of that jurisdiction a Lodge could not be opened for Masonic work unless there be present seven Master Masons *members of the Lodge*.

Idaho has a grievance case like unto Missouri. A Scotchman resident of Idaho, returned to Scotland on a visit, and while there received the three degrees in Kilwinning Lodge, No. 370.

One would think that after a time the American Grand Lodges would get tired of endeavoring to make laws for the balance of the world, particularly as the almighty dollar is at the bottom.

We do not believe that a Grand Lodge has the *right*, although they have the power, to forbid intercourse with Masons thus made; but it is a part and parcel of this eternal jurisdiction claim.

A proposition is pending before the Grand Lodge to authorize the Worshipful Master, Wardens or *Past Masters*—who are unable to attend the Grand Lodge, to depute *any member* of their own Lodge as a proxy. Is not that opening the door a little too wide? We think that Minnesota is sufficiently liberal, in requiring that a proxy must have arrived to the rank of Warden; it would be better to say rank of Past Master. It is the want of experience in the members that is at the root of these changes that are sought to be made in the old laws.

We judge from the following, “on motion, Shoshone Lodge, No. 7, was allowed to withdraw her charter for the purpose of holding her stated meeting,” that the representatives are required to bring their charters with them to the Grand Lodge. Wonder where that notion came from?

No Report on Foreign Correspondence. We are informed by a private letter that the Grand Lodge, at the session held in December, 1875, appointed Bro. O. H. Purdy chairman of such committee, and that hereafter reports may be expected.

M. W. L. P. Mikkelson, of Silver City, was elected Grand Master; and

R. W. O. H. Purdy, also of Silver City, was elected Grand Secretary.

NOVA SCOTIA, 1875.

The Tenth Annual Communication of the Grand Lodge of Nova Scotia, was held at Halifax, June 2d and 3d, 1875.

Forty Lodges represented.

Sixty-eight on the roll.

R. W. Allen H. Crowe, D. G. M., presiding.

The Grand Master was in New York, participating in the ceremonies of the dedication of the new Hall, in accord with the written request of the Officers and thirty members of the Grand Lodge of Nova Scotia.

Five Dispensations for new Lodges were issued during the year.

The Grand Lodge is making progress toward the erection of a Masonic Hall in Halifax.

The addresses of both the Grand Master and the Deputy were mainly devoted to a report of official doings.

Three thousand two hundred and ninety-five Master Masons reported in the jurisdiction.

Four hundred and thirty-four raised during the year.

The following resolution was laid over for action at the next Annual Communication :

Resolved, That while this Grand Lodge recognizes the right of a Master of a Lodge to refuse a visiting brother admittance to his Lodge for good and sufficient reason, it is of opinion that, when such admission is refused to a Mason in good standing, the reason for such refusal should be furnished by the Master refusing the said brother, and if he is not satisfied with such reasons the brother shall have the right to appeal to the Grand Lodge, by whom the same shall be investigated.

The incentive to the resolution appears to have been an appeal case, wherein the W. M. of Hiram Lodge had refused to admit a visiting brother. It appears that the Lodge of which the brother was a member felt aggrieved, and appealed to the Grand Lodge. The committee reported that the action of the W. M. was in accordance with Masonic usage as generally recognized, and that the brother's Masonic standing was not affected thereby.

The Report on Foreign Correspondence, embracing a review of the proceedings of forty-two Grand Lodges—those of Minnesota for 1874 included—was presented by Bro. A. H. Crowe. The report, although his first, is worthy of a veteran.

Referring to the fall (from grace) of the Earl of Ripon, Grand Master of England, and under the head of District of Columbia, he says :

“Imperative,” yes! but what an exhibition of utter helplessness—this abandonment of self-control, this humiliating resignation of mind into the hands of a power that is satisfied with nothing less than the unconditional surrender of the right of private judgment. The loss is his and not ours; and his loss has been our great gain, as subsequent events have proved. The noble example of the Prince of Wales in stepping forward and accepting the sceptre that had fallen from the hands of our weak brother—and at a time when the arch-enemy of the Craft was gloating over the fancied terrible blow, is the grandest Masonic event of the nineteenth century. Long live Albert Edward!

He compliments our Grand Master by quoting five pages of his address to the Grand Lodge in 1874. We think the comments upon our custom of opening a Lodge of Master Masons preparatory to that of the Grand Lodge, hypercritical; suffice *now* to say, that it has been our custom from the organization of the Grand Lodge, and that we in it, followed the lead of our fathers. By our Constitution, none but members can be present at the opening of the Grand Lodge, or at elections.

Under the head of New Brunswick, he says :

He very wisely and properly, we think, deprecates the idea of establishing in New Brunswick a Lodge to be composed exclusively of men of color. Having had some experience in the matter, we would advise our New Brunswick friends to leave well enough alone. We notice that many of our sister jurisdictions in the United States are also exercised upon the subject. They all agree that this unfortunate race is well enough in its place, but the difficulty seems to be to define where that place should be. We say certainly not in a Lodge of Masons dedicated exclusively to their use. Masonry recognizes no such distinction. We think the subject ought to be dropped; the discussion of it is a blotch on the fair escutcheon of our institution. Let the ballot-box settle the question. If a colored man is unworthy of a seat with his more favored white brethren, then he should not be initiated. Every Lodge has the right to select its own associates. Let them decide for themselves, and depend upon it, the ballot-box will be better guarded than if left to any particular class.

Under the head of West Virginia we find—which we most heartily endorse :

We sometimes think that our neighbors create for themselves difficulties and annoyances that a little less law-making and regulations-enacting might have avoided.

Why arm the discontented and mischief-maker with such a weapon for evil?

This practice of the separate ballot for each degree, and the equally injurious one called *estopping* without charge or trial, are evidently producing their natural and legitimate results. Masonry has been quietly pursuing the peaceful tenor of its way with us here away down East, for the last hundred and twenty-five years, and the only ballot or estopping process, so far as we have learned, has been the first one; nor have we ever heard that the institution has suffered with us for the want of these Masonic clogs.

And also the following, under the head of Washington Territory:

The law-making fever has become so prevalent, now-a-days, that the Grand Master who fails to have a rider of decisions to his report, may almost be considered a nonentity. It is scarcely to be wondered at, that some of our younger brethren get mystified. We think if they were given more gospel and less law, the institution would be the gainer, and fewer questions would be asked.

M. . W. . "Colonel J. Wimburn Laurie," Grand Master; and
R. . W. . Benjamin Curren, Grand Secretary, were each re-elected—each of Halifax.

Bro. F. W. Dakin, of Windsor, Chairman Foreign Correspondence Committee.

1776 NEW DAY—NEW DUTY. 1876

is the heading of a pamphlet covering 56 pages, received a few days since, emanating from the Grand Lodge of Ohio; containing "Reports, memorials, etc.," to the Grand Lodge of Ohio, "relative to the colored Grand Lodge of F. . & A. . M. . of Ohio, organized A. D. 1849."

The Grand Lodge commenced its session October 19th, 1875. The pamphlet is published in advance of the proceedings.

Accompanying the report is a statistical table, giving the name and title of each Grand Lodge and date of organization; and residence of each Grand Master and Grand Secretary; number of subordinates and members, of the "colored Masons" in the United States.

The compiler says, in his prefix:

Will not this condensed information arrest the attention of other Grand jurisdictions, and lead them, as it has led the Masons in Ohio, to an earnest determination to do their duty toward near thirteen thousand colored persons claiming to be Masons?

The obligation of duty is not enhanced by numbers.

There are two organizations—National and Independent—existing in twenty-seven States ; in nine States there are two each. Total number of Grand Lodges, 36 ; Lodges, 530 ; and members, 12,622.

Fifteen Grand Lodges recognize the National compact, twenty are independents, and one (Mississippi) undecided.

The Grand Master of Ohio brought the matter before the Grand Lodge in his address, and in an extended argument urged action, introducing in his argument the following resolution adopted by the United Grand Lodges of Germany, in May, 1875 :

With regard to the motions made by the Grand Lodge, "Prince Hall," (Massachusetts,) and the Grand Lodge of Ohio, (colored,) the convention of Grand Lodges declares that these Grand Lodges appear properly constituted, and that the German Lodges will accord the members of those Lodges and their sister Lodges, *without reserve and joyfully*, acceptance into their Lodges.

At the same session a memorial from the W. . M. . of a German Lodge was presented. It, and that portion of the Grand Master's address relating to the matter, together with an elaborate report of the Foreign Correspondence Committee on the same subject, were referred to a special committee, who reported the following resolution :

Resolved, By the "Grand Lodge of the Most Ancient and Honorable Fraternity of Free and Accepted Masons of the State of Ohio," that this Grand body will recognize the so-called Grand Lodge of colored Free Masons of the State of Ohio as a legitimate and independent Grand Lodge, on condition that the so-called colored Grand Lodge shall change its constitutional title, so that it shall read as follows : "*The African Grand Lodge of Free and Accepted Masons of the State of Ohio.*" And if the said so-called colored Grand Lodge shall accept this recognition and make the suggested change in its constitutional title, then, and in that case, upon said action being reported to the M. . W. . Grand Master of this Grand Lodge, under the seal of said body, then the M. . W. . Grand Master is hereby authorized and instructed to issue his proclamation to the subordinates to this Grand Lodge and to the Grand Lodges throughout the world, with which we are in fraternal correspondence, recognizing the said so-called colored Grand Lodge as an Independent Grand Lodge in the State of Ohio, under the title of "*The African Grand Lodge of Free and Accepted Masons of the State of Ohio.*"

Final action was deferred until the next Annual Communication.

Quem Deus vult perdere, prius dementat.

In Massachusetts, there were two bodies, each claiming and exercising the prerogatives of a Grand Lodge. In 1792, these bodies united, and declared that this united body had exclusive jurisdiction of Masonic matters in the State of Massachusetts; ignoring *even the existence* of another body in the State, whose authority emanated from the same source as their own. In that, a wrong was done to the colored organization which has grown and bears fruit.

If a Grand Lodge anywhere on earth had previously laid claim to exclusive jurisdiction, we have been unable to find the evidence. The claim became popular, and the Grand Lodges in the United States, following the example thus set them, have each claimed exclusive jurisdiction within its own boundary, and concurrent jurisdiction in territory where there was no Grand Lodge. In the United States, this claim is and has been respected by each Grand Lodge. The necessity of such a law is so apparent, that it is enumerated in some Constitutions as an *Ancient Landmark*, and, some years since, we were severely criticised for calling the dogma an "American doctrine."

We are particularly tenacious as to the old laws and old customs—opposed to new departures; but we acknowledge that there was a necessity of progression in this matter of jurisdiction.

We are a peculiar people, and peculiarly situated; our form of government, and our habits, customs, &c., are different from those of the old world; and if Masonry was to be sustained and perpetuated in this country, a rule had to be adopted suited to the condition of matters in the United States.

The old world, not understanding our condition or the necessity for our law, and the necessity not existing with them, have never adopted it.

Some years since, the Grand Lodge of Hamburg established a Lodge in New York; the Grand Lodge of that State protested against such a violation of its rights, and each of the Grand Lodges in the United States made common cause with New York, and declared non-intercourse with the Grand Lodge of Hamburg. Thus the question of jurisdiction was brought before the European Grand Lodges, some of whom recognized the propriety of our claim of non-interference.

A few years since, the American Grand Lodges were again called upon to act to sustain the principle that there could be but one Grand Lodge in a given territory, and that a Lodge in such territory holding a warrant from any other authority was clandestine. The Grand Lodges of the United States unanimously sided with Louisiana against the Grand Orient of France.

This latter case, and the efforts of Bro. Findel to bring about the recognition of the colored Grand Lodges by those of Europe, has induced the European powers to examine the question, and the why's and wherefore's of the American doctrine. The best Masonic minds in Europe are becoming convinced that our position is not only a necessity with us, but that the efficiency of the institution would be enhanced by their adoption of the same position.

Hamburg, ambitious to establish Lodges everywhere, claiming that she has a right to establish Lodges in any town, city or State, where there are Germans, is using her utmost endeavors to prevent the adoption by the other Grand Lodges of the American doctrine, and, to that end, as a part of its machinery, is endeavoring to induce the European Grand Lodges to recognize the colored Grand Lodges of America, as independent bodies; well knowing that, if such recognition should be acquiesced in, it would be the death-blow to the progressive movement in Europe, and she could go on her way rejoicing, establishing Lodges all over the United States with impunity, so far as Europe was concerned.

The adoption of the resolution proposed by the Grand Lodge of Ohio, would be playing into the hands of that of Hamburg, breaking the American phalanx, destroying our system of Masonry, opening the door to Hamburg and other European powers to establish their Lodges wherever they chose in this country, *and all for what?*

Unfortunately, Ohio would not be the only sufferer; there is not a State in the Union but that would share in the devastation brought upon the country by her suicidal course.

This is not the question of the negro, but of the perpetuity of Masonry in America. The negro question can be solved without rending the American system into fragments, and *more satis-*

factory to the better informed of those interested, than that proposed.

The negro question can be solved without doing violence to any of the landmarks, laws, customs or usages of the craft, perchance the ambitions of neither color would be gratified.

The question has never come before the Grand Lodge of Minnesota. If it does, or when it does, the Grand Lodge will be prepared to meet it. The other question has, and the Grand Lodge of Minnesota stands pledged to sustain and maintain the position, that she is and must of necessity be, sovereign within the bounds of the State.

If Ohio in the past has done wrong—and from her own showing it appears that she has—let her make amends. Do it Masonically, but not in a way that, while not benefiting the colored man, will do more injury to the craft than all the Oberlinites could do in a thousand years—injuries that time can never rectify.

All of which is respectfully submitted.

A. T. C. PIERSON, Chairman.

ST. PAUL, January 11th, 1876.

APPENDIX B.

ABSTRACT OF RETURNS OF SUBORDINATE LODGES.

No.	NAME.	LOCATION.	W. MASTER.	SECRETARY.	DUES.
1	St. Johns.....	Stillwater.....	D. B. Loomis.....	E. A. Folsom.....	\$66 00
2	Catawba.....	Minneapolis E.....	Henry M. Kent.....	Solon Armstrong.....	103 00
3	St. Paul.....	St. Paul.....	I. C. Munro.....	John Seggen.....	99 50
4	Hennepin.....	Minneapolis W.....	C. H. Benton.....	C. C. I. Sand.....	112 50
5	Ancient Landmark.....	St. Paul.....	O. G. Miller.....	Fred S. Sisher.....	170 00
7*	Dakota.....	Hastings.....	Peter Scott.....	Edwin S. Fitch.....	45 00
8	Red Wing.....	Faribault.....	O. Whinnia.....	H. S. Rich.....	73 50
9	Faribault.....	Faribault.....	C. N. Daniels.....	Adolphe W. Henkle.....	75 00
11*	Mantorville.....	Mantorville.....	John A. Lewis.....	Z. B. Page.....	30 50
12	Mankato.....	Mankato.....	H. McMurtre.....	Charles R. Parsons.....	81 50
14*	Wapahaska.....	Wapahaska.....	I. H. Evans.....	Herbert Covell.....	150 50
16*	Monticello.....	Monticello.....	Henry Kreis.....	John Heller.....	27 50
17	Hokah.....	Hokah.....	L. T. Lyon.....	W. C. Fidge.....	34 00
18	Winona.....	Winona.....	Isaac B. Cummings.....	George Quickender.....	37 50
19	Minneapolis.....	Minneapolis W.....	Isaac B. Thompson.....	E. W. Storer.....	101 00
20	Caledonia.....	Caledonia.....	W. H. Harries.....	John Alkens.....	35 00
21	Rochester.....	Rochester.....	B. Aysbford.....	H. T. Hannon.....	90 50
22	Pleasant Grove.....	Pleasant Grove.....	O. H. Page.....	R. D. Hathaway.....	40 50
23	North Star.....	St. Cloud.....	J. E. Wing.....	James Biggerstaff.....	141 50
24	Wilton.....	Wilton.....	J. A. Canfield.....	Geo. H. Woodley.....	16 00
26	Western Star.....	Albert Lea.....	Daniel N. Gates.....	Milton M. Luse.....	45 00
27	Blue Earth Valley.....	Winnebago City.....	T. L. Rice.....	H. H. Rowe.....	33 50
28	Clearwater.....	Clearwater.....	W. T. Rigby.....	D. S. Dyon.....	30 50
29	Morning Star.....	La Crescent.....	James C. Day.....	Lewis Thompson.....	25 00
30	Anoka.....	Anoka.....	Oscar L. Cutter.....	Wesley J. Boyd.....	58 50
31	King Hiram.....	Relie Plaine.....	E. L. Deming.....	Solomon Doolittle.....	17 50
32	Sakiah.....	Waterville.....	L. Z. Rogers.....	M. S. Kimball.....	20 50
33	Star in the East.....	Owatonna.....	A. C. Dodge.....	L. L. Bennett.....	63 00
34	Oriental.....	Cannon Falls.....	Andrew McKenzie.....	Austin Deming.....	131 50
35	Mount Moriah.....	Hastings.....	William Lee.....	Fred Seal.....	39 50
36	Preston.....	Preston.....	Henry S. Bassett.....	H. R. Wells.....	34 50
37	Mystic Tie.....	Pine Island.....	John House.....	L. G. Thompson.....	41 00
38	Washington.....	Wassioja.....	S. S. Hitchcock.....	J. S. Miller.....	19 00
39	Fidelity.....	Austin.....	I. Ingmundson.....	H. O. Bassford.....	57 00

APPENDIX B.—(CONTINUED.)

No.	NAME.	LOCATION.	W. MASTER.	SECRETARY.	DUES.
40	Carmanian.	Lake City.	John West.	W. J. Richardson.	\$70 50
41	Harmon.	Zumbrota.	Ira D. Warren.	Barker C. Grover.	43 00
42	Hope.	Glencoe.	A. V. Fitch.	M. Thoeny.	37 00
43	Harmony.	Lewiston.	E. W. Repstock.	R. Lewis.	44 00
44	King Solomon.	Shakopee.	Charles Lord.	Jarvis W. Sencerbox.	43 50
45	Union.	LeSueur.	Francis Cadwell.	Henry Conroy.	34 50
46	Evergreen.	Saratoga.	William H. Hall.		No returns.
47	Concord.	Cleveland.	J. W. Murphy.	J. W. Chambers.	19 50
48	Social.	Northfield.	Alfred P. Stearns.	J. F. Henry.	42 00
49	Rising Sun.	St. Charles.	Frank S. Coffin.	John Pickett.	58 00
50	Watertown.	Watertown.	Clarence Smith.	Frank S. Swart.	37 00
51	Acacia.	Cottage Grove.	Joseph Williams.	Peter Thompson.	29 00
52	Cannon River.	Morristown.	G. F. Merritt.	Jacob C. Temple.	124 50
53	Nicollet.	St. Peter.	J. H. McCourt.	G. S. Ives.	51 00
54*	Zion.	Taylor's Falls.	W. L. Briley.	James H. Clark.	17 50
55	Meridian.	Chamfield.	Jacob A. Kiestner.	J. P. O'Farrell.	92 00
56	Blue Earth City.	Blue Earth City.	J. D. Farmer.	George B. Kingsley.	34 00
57	Spring Valley.	Spring Valley.	C. L. Todd.	E. M. Brown.	51 50
58	Temple.	Hutchinson.	W. E. Smith.	David A. Adams.	38 00
59	Star in the West.	Sauk Centre.	Edward P. Barnum.	Samuel M. Bruce.	43 00
60	Ashlar.	Eyota.	Henry A. Wells.	Walter Dixon.	124 25
61	Star.	Rockford.	Henry A. Wells.	G. A. Hoffman.	32 00
62	Illustrous.	Plainview.	Name not returned.	John F. Pope.	63 00
63	Chain Lake.	Fairmount.	L. A. Huntoon.	I. C. Higgins.	118 50
64	Golden Rule.	Lakeland.	William R. Marvin.	William H. Witham.	13 00
65	Madelia.	Madelia.	L. P. Dodge.	E. L. Brackett.	14 50
66	Corinthian.	Farmington.	Elias W. Lyon.	N. C. Kingsley.	27 00
67	Mystic Star.	Rushford.	Hugh Blakeley.	John W. Darby.	26 50
68	Paynesville.	Paynesville.	L. Hawley, Jr.	L. A. Foote.	14 50
69*	Lausung.	Brownsville.	D. F. Brooks.	G. Talmadge.	9 50
70	Brownsville.	Minnetka.	John D. Allen.	A. S. Brooks.	15 00
71*	Minnetka.	LeRoy.	E. G. Wood.	J. M. Wyckoff.	26 50
72	Eureka.	Garden City.	F. N. Goodrich.		No returns.
73	Leppa.	Waseca.	James A. Olds.	L. S. Wood.	27 50
74	Tuscan.	Houston.	Matthew Donohue.	D. C. Dyer.	187-13 50
75	Mystic Circle.	Duluth.		John R. Carey.	30 00
76	Palestine.	Henderson.		Daniel Pickett.	37 00
77	Henderson.				
78					
79					
80					

81	Constellation.	Alexandria.....	F. B. Van Hoesen.....	C. D. Baker.....	27 00
82	Howard.....	Howard Lake.....	Smith Dewees.....	D. O. Rickerson.....	119 50
83	Hiram Abl.....	Kasson.....	Henry George.....	H. J. Bresslee.....	34 50
84	Orient.....	Money Creek.....	Gilbert M. Gorey.....	O. R. Ainsworth.....	115 50
85	High Forest.....	High Forest.....	Cyrus Converse.....	J. L. Rockwell.....	119 00
86	Tyrian.....	Mazeppa.....	W. W. Black.....	F. L. Skillman.....	148 00
87	Doric.....	Wells.....	Luke Kellogg.....	George W. Plumley.....	148 00
88*	Golden Fleece.....	Litchfield.....	A. C. Smith.....	James C. Braden.....	33 50
89	Good Faith.....	Jackson.....	Alex. Fiddes.....	A. D. King.....	13 50
90	Antiquity.....	Redwood Falls.....	M. E. Powell.....	Robert Watson.....	22 00
91					1871 25 00
92	Fraternal.....	Princeton.....	John Parker.....	H. Campbell.....	1874-18 50
93	Unity.....	Sauk Rapids.....	S. N. Wright.....	W. H. Fletcher.....	1875-16 00
94	Keystone.....	Sleepy Eye Lake.....	T. J. Murfin.....	I. A. White.....	126 50
95	Sherburne.....	Elk River.....	N. K. Whittemore.....	W. F. Chabourne.....	148 00
96	Libanus.....	St. James.....	F. Fowler.....	George H. Harrick.....	136 00
97	Prudence.....	Windom.....	C. H. Smith.....	C. S. Johnson.....	14 00
98	Charity.....	New Ulm.....	Albert Marden.....	E. A. Hausmann.....	9 50
99	Corner Stone.....	Fergus Falls.....	A. Brandenberg.....	George L. Nichols.....	28 00
100	Aurora.....	Brainerd.....	H. C. Coykendall.....	L. W. Ford.....	25 00
101	Fraternity.....	Worthington.....	Charles C. Goodnow.....	S. E. Chandler.....	30 00
102	Lebanon.....	Lanesboro.....	B. A. Mann.....	A. F. Nash.....	24 00
103	Bethel.....	Lake Crystal.....	B. Birge.....	E. Franchere.....	16 00
104	Sharon.....	Willmar.....	Cyrus H. Jenks.....	Horace W. Brown.....	12 50
105	Shilo.....	Fargo, D. T.....	C. W. Rossiter.....	F. L. Richter.....	25 50
106	Mount Tabor.....	Detroit.....	F. A. Johnson.....	John Andrews.....	32 00
107	Adoniram.....	Dover Centre.....	L. W. Needham.....	R. Evans, Jr.....	14 00
108	Relief.....	Dodge Centre.....	A. L. Willman.....	M. R. Dresbach.....	37 00
109	Sunset.....	Montevideo.....	John N. Porter.....	Jesse J. Stewart.....	13 50
110	Pickwick.....	Pickwick.....	Jesse Miles.....	G. H. Remick.....	10 50
111	Carver.....	Carver.....	William H. Mills.....	W. H. Bussie.....	15 00
112	Khurum.....	Minneapolis W.....	E. A. Cove.....	J. E. Stevens, Jr.....	33 00
113	Excelsior.....	Excelsior.....	C. C. Meaker.....	H. D. Eldridge.....	26 50
114	Ben Franklin.....	Layrue.....	Charles F. Crosby.....	E. N. Darling.....	1 50
115	Elgin.....	Elgin.....	George Bryant.....	J. Q. Richardson.....	155 50
U. D.	La Fayette.....	Brownsdale.....	N. A. Sumner.....	O. B. York.....	4 00
"	Granite.....	Granite Falls.....	Henry Hill.....	John Brown.....	9 50
"	Newport.....	Newport.....	H. A. Durand.....	F. C. Ford.....	9 00
"	Delta.....	Marshall.....	H. J. Tripp.....	G. M. Durst.....	28 00
"	Kellogg.....	Kellogg.....	J. E. Gage.....	Paul Miller.....	33 00
"	Bismarck.....	Bismarck.....	C. A. Lounsberry.....	Ed. Morton.....	31 00
"	Prairie.....	Bloomington Prairie.....	C. Whitten.....	S. S. Baker.....	6 00
"	Grand Meadow.....	Grand Meadow.....	O. Wilsie.....		

* Nos. 6, 10, 13, 15, 53, 68, 70 and 88, extinct.

† Not accounted for.

‡ Received since close of Grand Lodge.

APPENDIX C.

DIRECTORY OF GRAND LODGES.

GRAND LODGE.	GRAND SECRETARY.	ADDRESS.	CHAIRMAN F. C. COMMITTEE.	ADDRESS.
Alabama	Daniel Sayre.....	Montgomery.	Grand Secretary....	
Arkansas	L. E. Barber.....	Little Rock..	George E. Dodge...	Little Rock.
British Columbia	H. F. Heisterman...	Olympia.....		
Connecticut.....	Joseph K. Wheeler..	Hartford.....	Grand Secretary....	
California	A. G. Abell.....	San Francisco	W. A. January.....	San Jose.
Colorado	Ed. C. Parmelee...	Georgetown..	Grand Secretary....	
Canada	J. J. Mason	Hamilton.....	Grand Secretary....	
Dist. of Columbia	William A. Yates...	Washington.	W. R. Singleton....	Washington.
Delaware	William S. Hayes...	Wilmington..	George W. Chaytor..	Wilmington.
Florida	DeWitt C. Dawkins..	Monticello...	Grand Secretary....	
Georgia	J. E. Blackshear...	Macon.....	Grand Secretary....	
Indiana	John M. Bramwell..	Indianapolis.	Martin H. Rice.....	Indianapolis.
Illinois	John F. Burrill.....	Springfield..	Joseph Robbins.....	Quincy.
Iowa	Theo. S. Parvin.....	Iowa City....	H. J. B. Cummings..	
Idaho	Charles Himrod.....	Boise City....	O. H. Purdy.....	Idaho City.
Indian Territory.	R. P. Jones.....	Caddo.....		
Kentucky	John M. Todd.....	Louisville...	Grand Secretary....	
Kansas	J. H. Brown.....	Leavenworth..	Grand Secretary....	
Louisiana	J. C. Batchelor, M.D.	New Orleans..	W. R. Whitaker.....	New Orleans.
Maine	Ira Berry.....	Portland.....	J. H. Drummond....	Portland.
Massachusetts...	C. H. Titus.....	Boston.....		
Maryland	J. H. Medairy.....	Baltimore....		
Michigan	Foster Pratt, M. D..	Kalamazoo...	Grand Secretary....	
Missouri	G. Frank Gouley....	Saint Louis..	Grand Secretary....	
Mississippi	J. L. Power.....	Jackson.....	T. S. Gathright.....	Gholson.
Minnesota	A. T. C. Pierson....	Saint Paul...	Grand Secretary....	
Montana	Cornelius Hedges...	Helena.....	Grand Secretary....	
New Hampshire.	Abel Hutchins.....	Concord.....	John J. Bell.....	Exeter.
New York	James M. Austin...	New York....	John W. Simons....	New York.
New Jersey.....	Joseph H. Hough...	Trenton.....	Grand Secretary....	
North Carolina..	D. W. Bain.....	Raleigh.....	J. H. Mills.....	Raleigh.
Nebraska	William R. Bowen...	Omaha.....	Grand Secretary....	
Nevada	Sam'l W. Chubbuck..	Virginia City	Grand Secretary....	
New Brunswick.	William F. Bunting..	Saint Johns..		
Nova Scotia....	Benj. Curren.....	Halifax.....	G. P. Smithers.....	Halifax.
Ohio	John D. Caldwell...	Cincinnati...	Grand Secretary....	
Oregon	R. P. Earhart.....	Salem.....	S. F. Chadwick.....	Salem.
Pennsylvania...	John Thomson.....	Philadelphia.	H. M. Dechert.....	Philadelphia.
Quebec	J. H. Isaacson.....	Montreal.....		
Rhode Island...	Edwin Baker.....	Providence...		
South Carolina.			Grand Secretary....	
Tennessee	John Frizzell.....	Nashville....	Grand Secretary....	
Texas	Geo. H. Bringham...	Houston.....	E. H. Cushing.....	Houston.
Utah	Christopher Diehl...	Salt Lake City	Grand Secretary....	
Vermont	Henry Clarke.....	Rutland.....	Grand Secretary....	
Virginia	John Dove, M. D....	Richmond....	B. R. Wellford.....	Richmond.
Wisconsin.....	J. W. Woodhull.....	Milwaukee...	Oliver Libbey.....	Green Bay.
Washington Ter.	Thomas M. Reed....	Olympia.....	Grand Secretary....	
West Virginia...	O. S. Long	Wheeling....	Grand Secretary....	

APPENDIX D.

ELECTIVE GRAND OFFICERS OF THE GRAND LODGE OF MINNESOTA, FROM ITS ORGANIZATION IN 1853,
TO THE PRESENT TIME.

YEAR.	GRAND MASTERS.	DEPUTY G.: M.	SENIOR G.: W.:	JUNIOR G.: W.:	G.: TREASURER.	G.: SECRETARY.	No. Lodge.
1853.	A. E. Ames†	A. Goodrich.....	D. F. Brawley.....	A. Van Vorhes.....	E. Casel.....	J. G. Lennor.....	1
1854.	A. E. Ames†	D. F. Brawley.....	A. Van Vorhes.....	A. T. C. Pierson.....	E. Casel.....	H. Reynolds.....	2
1855.	M. Sherburne†	A. T. C. Pierson.....	C. T. Stearns.....	A. Van Vorhes.....	E. Casel.....	H. Reynolds.....	3
1856.	A. T. C. Pierson.....	H. N. Setzer.....	Thomas Lombard.....	E. A. Hodson†.....	E. Casel.....	H. Reynolds.....	4
1857.	A. T. C. Pierson.....	William H. Mower†	E. A. Hodson†.....	William Lee.....	E. Casel.....	H. Reynolds.....	4
Jan—1858.	A. T. C. Pierson.....	D. B. Loomis.....	Frank Mantor.....	A. C. Smith.....	E. Casel.....	Geo. W. Prescott.....	5
Oct—1858.	A. T. C. Pierson.....	D. B. Loomis.....	Frank Mantor.....	Samuel E. Adams.....	E. Casel.....	Geo. W. Prescott.....	6
Oct—1859.	A. T. C. Pierson.....	D. B. Loomis.....	Samuel E. Adams.....	J. C. Whipple†.....	E. Casel.....	Geo. W. Prescott.....	7
Oct—1860.	A. T. C. Pierson.....	D. B. Loomis.....	J. C. Whipple†.....	C. W. Thompson.....	E. Casel.....	Geo. W. Prescott.....	8
1861.	A. T. C. Pierson.....	J. C. Whipple†.....	L. E. Thompson.....	George Bradley.....	E. Casel.....	Geo. W. Prescott.....	9
*1863.	A. T. C. Pierson.....	L. E. Thompson.....	C. H. Lindsley.....	W. T. Rigby.....	E. Casel.....	Geo. W. Prescott.....	10
1864.	Geo. W. Prescott.....	L. E. Thompson.....	E. C. Wells.....	A. B. Curry.....	E. Casel.....	Geo. W. Prescott.....	11
1865.	Geo. W. Prescott.....	P. P. Hubbell.....	G. B. Cooley.....	A. J. Phelps.....	George L. Otis.....	A. T. C. Pierson.....	12
1866.	Charles W. Nash.....	W. T. Rigby.....	Robert Stewart.....	S. R. Merrell.....	George L. Otis.....	Wm. S. Combs.....	13
1867.	Charles W. Nash.....	R. A. Jones.....	S. R. Merrell.....	S. Y. Hyde.....	George L. Otis.....	Wm. S. Combs.....	14
*1869.	Charles W. Nash.....	R. A. Jones.....	S. R. Merrell.....	S. Y. Hyde.....	George L. Otis.....	Wm. S. Combs.....	15
1870.	Charles W. Nash.....	G. B. Cooley.....	S. Y. Hyde.....	Fred. Ross.....	George L. Otis.....	Wm. S. Combs.....	16
1871.	Charles W. Nash.....	C. Griswold.....	S. Y. Hyde.....	J. W. Morford.....	George L. Otis.....	Wm. S. Combs.....	17
1872.	G. B. Cooley.....	C. Griswold.....	E. D. B. Porter.....	E. P. Barnum.....	George L. Otis.....	Wm. S. Combs.....	18
1873.	C. Griswold.....	J. N. Castle.....	Edgar Nash.....	I. B. Cummings.....	George L. Otis.....	E. D. B. Porter.....	19
1874.	C. Griswold.....	J. N. Castle.....	Edgar Nash.....	H. R. Wells.....	George A. Camp.....	E. D. B. Porter.....	20
1875.	C. Griswold.....	J. C. Braden.....	I. B. Cummings.....	A. J. Edgerton.....	George A. Camp.....	E. D. B. Porter.....	21
1876.	J. C. Braden.....	I. B. Cummings.....	H. R. Wells.....		George A. Camp.....	A. T. C. Pierson.....	22

* No sessions of the Grand Lodge in 1862 or 1863.

† Deceased.

‡ Expelled.

APPENDIX E.

STATEMENT OF BRO. W. S. COMBS, GRAND SECRETARY,
PRO TEM.

1876.			1876.		
Jan. 11,	Saint Johns, No. 1.....	\$66 00	Jan. 11,	Madelia, No. 66.....	14 50
	Cataract, No. 2.....	103 00		Corinthian, No. 67.....	29 00
	Saint Paul, No. 3.....	92 50		Mystic Star, No. 69.....	27 00
	Hennepin, No. 4.....	112 50		Paynesville, No. 71.....	26 50
	Ancient Landmark, No. 5.....	171 00		Lansing, No. 72.....	14 50
	Dakota, No. 7.....	45 00		Brownsville, No. 73.....	9 50
	Red Wing, No. 8.....	70 50		Eureka, No. 75.....	26 50
	Faribault, No. 9.....	75 00		Tuscan, No. 77.....	27 50
	Mantorville, No. 11.....	30 50		Mystic Circle, No. 78.....	27 00
	Mankato, No. 12.....	81 50		Palestine, No. 79.....	30 00
	Monticello, No. 16.....	27 50		Henderson, No. 80.....	17 00
	Hokah, No. 17.....	34 00		Constellation, No. 81.....	27 00
	Winona, No. 18.....	80 50		Huran Abi, No. 83.....	34 50
	Minneapolis, No. 19.....	101 00		Orient, No. 84.....	19 00
	Caledonia, No. 20.....	35 00		Golden Fleece, No. 89.....	33 50
	Rochester, No. 21.....	90 50		Good Faith, No. 90.....	13 50
	Pleasant Grove, No. 22.....	40 50		Antiquity, No. 91.....	22 00
	Wilton, No. 24.....	16 50		Libanus, No. 96.....	24 00
	Western Star, No. 26.....	45 00		Charity, No. 98.....	28 00
	Blue Earth Valley, No. 27.....	30 50		Corner Stone, No. 99.....	25 00
	Clear Water, No. 28.....	30 50		Aurora, No. 100.....	30 00
	Anoka, No. 30.....	58 50		Fraternity, No. 101.....	24 00
	King Hiram, No. 31.....	17 50		Lebanon, No. 102.....	16 00
	Sakatah, No. 32.....	20 00		Bethel, No. 103.....	12 50
	Star in the East, No. 33.....	63 00		Sharon, No. 104.....	25 50
	Mount Moriah, No. 35.....	39 50		Shilo, No. 105.....	30 00
	Preston, No. 36.....	84 50		Adoniram, No. 107.....	14 00
	Mystic Tie, No. 37.....	41 00		Relief, No. 108.....	34 00
	Washington, No. 38.....	19 00		Sunset, No. 109.....	13 50
	Fidelity, No. 39.....	57 00		Pickwick, No. 110.....	10 50
	Carnelian, No. 40.....	70 50		Carver, No. 111.....	15 00
	Harmon, No. 41.....	43 00		Khurum, No. 112.....	33 00
	Hope, No. 42.....	37 00		Excelsior, No. 113.....	26 50
	Harmony, No. 43.....	44 00		Ben Franklin, No. 114.....	1 50
	King Solomon, No. 44.....	43 50		LaFayette, U. D.....	4 00
	Union, No. 45.....	34 50		Granite Falls, ".....	9 50
	Concord, No. 47.....	18 50		Newport, ".....	9 00
	Social, No. 48.....	42 00		Delta, ".....	28 00
	Rising Sun, No. 49.....	58 00		Bismarck, ".....	31 00
	Watertown, No. 50.....	37 00		Kellogg, ".....	33 00
	Acacia, No. 51.....	29 00		Prairie, ".....	8 00
	Nicollet, No. 54.....	51 00		Grand Meadow, ".....	6 00
	Zion, No. 55.....	17 50		Grand Meadow Charter....	25 00
	Meridian, No. 56.....	92 00		Janesville Charter.....	25 00
	Blue Earth, No. 57.....	32 00		Kellogg Charter.....	25 00
	Spring Valley, No. 58.....	51 50		Delta Charter.....	25 00
	Temple, No. 59.....	38 00		From C. Griswold, G. M., for	
	Star in the West, No. 60.....	43 00		Dispensation fees granted	80 00
	Star, No. 62.....	32 00		One Proceedings sold.....	2 00
	Illustrious, No. 63.....	63 00			
	Golden Rule, No. 65.....	13 00			

\$3,750 00

CR.

Jan. 12,	By Cash paid G. A. Camp, Grand Treasurer.....	\$1,429 00
Jan. 13,	By Cash paid G. A. Camp, Grand Treasurer.....	2,002 50
Jan. 14,	By Cash paid G. A. Camp, Grand Treasurer.....	318 50
		<u>\$3,750 00</u>

Received of W. S. Combs, Grand Secretary, the above amount of \$3,750.00, for which the several receipts have been given him.
G. A. CAMP, *Grand Treasurer.*